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The
CHRISTIAN CENTURY
A Journal of Religion

Stirrings Within Lutheranism
An Editorial

Sabotaging Filipino Schools
By Harold E. Fey

NOVEMBER BOOK SURVEY

Reviews by Herbert L. Willett, Frederick C. Grant, Ewart Edmund Turner, Robert Munson Grey, William D. Schermerhorn, Winfred E. Garrison, Fred Eastman, Edwin T. Buehrer *and others*

The Secular and the Religious
By Reinhold Niebuhr

Democracy in Chains
An Editorial

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CHRISTENDOM

A Quarterly Review

Charles Clayton Morrison, *Editor*
John Knox, *Managing Editor*

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WITH the Autumn 1936 Number, just published, CHRISTENDOM is now launched upon its second year. From its very first issue the new Quarterly attracted to itself a subscription list which, in breadth of cultural interest as well as in number of subscribers, placed it in the lead of cultural quarterlies on either side of the Atlantic.

CHRISTENDOM is inspired by the belief that we are at the opening of a new creative era in world culture; that middle walls of partition which separate the departments of our culture from one another, and religion from all of them, must be broken down. It offers itself as the medium through which those who work in the sundered spheres of politics, economics, education, science and art may find fellowship in the unifying atmosphere of creative religious faith. It operates, therefore, along a wide cultural front. Its writers and its readers are those who have a serious concern for the character of our civilization. Note some of the contents of

THE AUTUMN NUMBER

On the Aversion of Men of Taste to Evangelical Religion **By Nathaniel Micklem**

There are many among the intellectual élite who are willing to take religion, along with wine and poetry, as an essential element in human culture, but "they would look with undisguised consternation on any recrudescence of evangelical piety." Why is this? Dr. Micklem, principal of Mansfield College, Oxford, holds that there is something in culture which prefers the calm and philosophical demise of Socrates to the tragedy of Gethsemane and the disgusting sequel of a Roman execution. "The ultimate scandal of evangelical religion lies not in dogma or symbolism but in its intolerable offense to human pride." The man of taste does not feel the need of so utter a salvation as Christianity offers.

Faith and Knowledge **By Henry Nelson Wieman**

This is the fourth installment of a conversation between Professor Wieman and Professor Robert L. Calhoun on the idea of God. These two eminent philosophers of religion began their conversation with, apparently, a wide divergence of view, but they have been establishing one point of agreement after another between them, until the reader has grounds to believe that their views will finally coalesce. Their discussion involves fundamental questions as to *how* we know what we know, whether *faith* is a method of knowledge, and whether God is "more than mind" or "mind and more." The conversation will close with the Spring Number.

Man's Work: Calling or Job? **By Richard M. Cameron**

One's daily work, according to Protestantism, is a divine calling. In doing his common task a man should find fulfilment of God's will. But such a view presupposes that the work is worth while. It also presupposes that the economic system is itself favorable, or at least not inimical, to the realization of this religious conception. But for the vast majority of men, our economic system forbids the acceptance of work as a calling. Most workers have to take what work they can get, and having got it, pursue it simply as a means of getting a livelihood, no more. "This is not to work in a calling, but to have a job." Dr. Cameron, of Boston University, then goes on to examine our economic system to exhibit its stifling effect upon the religious conception of human labor.

The Great Apostasy **By Chester C. McCown**

The first great apostasy in Christian history was not one of the famous heresies, according to Dr. McCown of the Pacific School of Religion, but the unrecognized slipping of two words into the text of the beatitudes by some copyist, changing "Blessed are the poor," to "Blessed are the poor in spirit." This does violence to Jesus' thought and substitutes a message of self-centered individual salvation for Jesus' proclamation of good news to the poor.

Christianizing International Politics **By Sir Alfred Zimmern**

The present debacle of the world's peace system, including the League of Nations, calls for reexamination of the system. Perhaps the Wilsonian conception of a league of *all* nations was too inclusive. There are differences in the characters of nations. A league of nations formed between peoples who deliberately profess a policy of materialism and exploitation would clearly be no meeting ground for Christian statesmen. But Christians should favor association between peoples who are consciously striving to apply Christian principles to international relations, in preference to a universal league which involves the debasement of humane and democratic standards. Therefore, a league of *democratic* nations is advocated by Sir Alfred, who is professor of International Relations at Oxford and director of the Geneva School of International Studies.

The Consecrated Sword **By Robert M. Grey**

This is a fragment from a historical novel, entitled, *Autobiography of Yahweh,* now in the hands of Mr. Grey's publishers. Yahweh is the God whom the Jews of the Old Testa-

ment gave to the western world. He tries to be a Christian God, but fails. He comes to the end of his career in the crash which now threatens civilization. But before passing out he writes his autobiography, spanning the world's spiritual history from Abraham to Hitler. The chapter appearing in Christendom is a powerful scene showing the Emperor Constantine hypnotizing Yahweh into the consecrating of the emperor's sword.

The Missionary as a Social Changer
By Guy W. Sarvis

Dr. Sarvis maintains that "since religion is embedded and enmeshed in culture, religious change is a form of *social* change. The missionary, then, is a social changer. In terms of social process his activities are of the same kind as those of the salesman, the teacher, the preacher, the demagogue. All are interested in persuading people to change beliefs, practices or articles of use. It may be contended that the religious changer, in distinction from the secular, is carrying out the will of God; but it is quite clear that the teacher, the social reformer, the parent, the public health agent are likewise engaged in God's service. 'God's will' is another way of saying human welfare."

Church Union from the Ground Up
By H. Paul Douglass

This is a "grass roots" article on the scandalous condition of American denominationalism as it appears in the 168,000 rural Protestant churches which have an average adult membership of ninety-eight each. Protestantism maintains nearly three churches per thousand population in American villages. What are the small communities doing about it? What are the denominations doing? What are the home mission boards doing? Is the community church movement growing? Is it a solution? Is church union under way among these local churches—at the bottom? Why not unite from the top down and be done with it? These questions are the subject of an illuminating article on the American religious scene, by one who deals with facts.

Is There a Catholic-Protestant Rapprochement?
By Charles Clayton Morrison

Two groups of churches stand over against each other in Christendom—the catholic group (Roman Catholic, Eastern Orthodox and Anglican) and the protestant group (some two hundred denominations). They differ, as groups, in that protestantism regards the "inner life" as the strategic locus of God's dealings with man, while catholicism holds that the locus of the divine transaction is the living church. In protestantism, individual experience is primary; in catholicism the church is primary. Christianity emerged historically as an individual experience, says protestantism; it emerged historically as a church, says catholicism. The Editor of CHRISTENDOM asks whether there is any movement to bridge this gulf. He believes that there is. Present world conditions are presenting the problem of religion to the Christian church in such a form that for the first time since the Reformation both protestants and catholics can at least *see it alike*. His article devotes itself to an interpretation of the work of contemporary catholic thinkers. In the Winter Number he will write on the trend of protestant thought.

Note These Representative Articles From Previous Numbers

The Restoration of Christendom. *The Archbishop of York*
What is Economic Freedom? ..... *Virgil C. Aldrich*
Religion and Romanticism ..... *Christopher Dawson*
Christian Ideals and Sex Problems ..... *Hornell Hart*
Does Civilization Need Religion? .. *William E. Hocking*
Western Society at the Crossroads ..... *Arthur E. Holt*
Sincerity and Symbolism in Worship. *James Bissett Pratt*
The Ethics of Reverence for Life ..... *Albert Schweitzer*
The Way Out for the Pacifist ..... *Sir Norman Angell*
A Christian Pessimism ..... *Nicholas A. Berdyaev*
How Shall We Think of God? ..... *Robert L. Calhoun*
The Future of Protestantism ..... *Frederick C. Grant*
The Revival of Cruelty ..... *John T. McNeill*
The End of the Peace Movement ..... *Dr. Morrison*
English and German Mentality .... *Reinhold Niebuhr*
The Ethical and Aesthetic ..... *Willard L. Sperry*
Moral Landmarks ..... *John C. Bennett*
Is Calvin Coming Back? ..... *Arthur C. McGiffert*
The Emancipation of the Church ... *H. Richard Niebuhr*
Pietism—A Source of Hitlerism ..... *Kappel S. Pinson*
Natural and Revealed Religion ..... *Paul Y. Tillich*
God Is More Than We Can Think .. *Henry N. Wieman*
British Theological Leadership ..... *Walter M. Horton*
Church Union on Trust ..... *George W. Richards*

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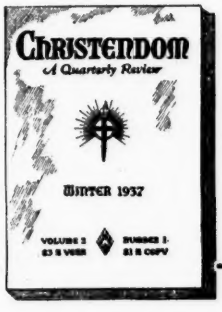

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In This Issue

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Continued in 3rd Column

The CHRISTIAN CENTURY

November 4, 1936

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Calendar of Coming Events

Nov. 1-4. National Preaching mission, Vancouver, B. C.
Nov. 4. North Mississippi conference, Methodist Episcopal church, south, Kosciusko, Miss.
Nov. 4. Central Texas conference, Methodist Episcopal church, south, Houston, Tex.
Nov. 4. Northwest Texas conference, Methodist Episcopal church, south, Houston, Tex.
Nov. 4. West Texas conference, Methodist Episcopal church, south, Houston, Tex.
Nov. 4. North Texas conference, Methodist Episcopal church, south, Houston, Tex.
Nov. 4. Texas conference, Methodist Episcopal church, south, Houston, Tex.
Nov. 5. American section, Universal Christian council, New York city.
Nov. 5, 6. Wisconsin council of churches, annual meeting, Beaver Dam.
Nov. 5-8. National Preaching mission, Portland, Ore.
Nov. 7. Community peace parade, auspices community armistice day committee, Philadelphia.
Nov. 7-11. World Alliance for international friendship through the churches, Denver, Colo.
Nov. 8. Northern Baptist youth conference, Colby college, Waterville, Me.
Nov. 8. Chicago Sunday evening club; Dr. Joseph Fort Newton, speaker.
Nov. 8-11. National Preaching mission, San Francisco and Oakland, Calif.
Nov. 9-11. Third national conference on labor legislation, Washington, D. C.
Nov. 11. Memphis conference, Methodist Episcopal church, south, Little Rock, Ark.
Nov. 12. North Alabama conference, Methodist Episcopal church, south, Florence, Ala.
Nov. 12. Little Rock conference, Methodist Episcopal church, south, Little Rock, Ark.
Nov. 12. South Georgia conference, Methodist Episcopal church, south, Columbus, Ga.
Nov. 12. South Carolina conference, Methodist Episcopal church, south, Charleston, S. C.
Nov. 12-15. Second general assembly, Presbyterian church of America, Philadelphia.
Nov. 12-15. National Preaching mission, Los Angeles, Calif.
Nov. 15. Ford hall forum, Boston; Norman Thomas, speaker.
Nov. 15. Northern Baptist youth conference, Franklin college, Franklin, Ind.
Nov. 15-18. National Preaching mission, Dallas, Tex.

In This Issue

Continued from 1st Column

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The Christian Century

An Undenominational Journal of Religion

VOLUME LIII CHICAGO, NOVEMBER 4, 1936 NUMBER 45

EDITORIAL

TORONTO'S stork marathon is ended—or will be before the date on this paper. Who won it, doesn't matter. As a matter of fact, nobody won. A million dollars is not enough to compensate for the loss of dignity and decency in a competition to produce the maximum number of human progeny in ten years. This fantastic scheme, embodied in the will of an eccentric bachelor (though "eccentric" seems too flattering a word), is even worse than Mussolini's program of subsidized fertility. It may be that Canada needs population more than Italy does, but as a method of promoting significant increase—if increase was desirable—this crazy and vulgar scheme could be guaranteed in advance to have a net result of zero, or less. In one of Arthur Train's stories of the inimitable "Mr. Tutt," a contract in connection with a breach of promise of marriage was held void because it was *contra bonos mores*. Mr. Train's fiction is good fiction, and his law is good law. There may be no legal analogy between the two cases. But it would bring the story of the maternity derby to a fitting climax—or to a still more fitting anti-climax—if the courts should find that this provision of the testator's will was contrary to the public interest. In any case, the incident shows what stupid and demoralizing possibilities are latent in the irresponsible use of wealth.

Toronto's Maternity Race Is Ended

The Tension Tightens Over Spain

CONTINUATION for another week of the Spanish crisis finds the point reached at which every nation immediately involved is making charges against some other nation or group of nations. The Spanish government charges that Portugal has sunk a Spanish ship, at the cost of more than forty lives. The Portuguese government charges that Russia has plotted a revolutionary uprising in Portugal. The Russian government charges that Germany and Italy have reduced the neutrality agreement to a torn scrap of paper by shipping airplanes and other war materials into Spain. The German and Italian governments deny that they have done any such thing but charge that Russia has shipped munitions to the Madrid forces. Great Britain, doing its best to hold the neutrality committee together as a means of preventing a general explosion, charges that pretty nearly everybody else has been taking a hand in this business of gun-running. It is probable that all the charges and countercharges are true. Meanwhile, the pincers of the fascist rebels tighten about Madrid, while unofficial reports from many sources indicate that a good many ships are now on their way with various supplies from Russia to the hard-pressed Spanish government. Will these supplies ever reach their destination? Their fate seems, for the moment, to be even more important than that of Madrid. If the capital falls, it will still be possible for the "popular government" to go on functioning in Catalonia. But if the Russian ships or cargoes are destroyed—as General Franco has ordered that they shall be—the chances of avoiding a general European conflict will be sharply diminished.

Yale Drops Professor Jerome Davis

AFTER smoldering behind the scenes for almost a year, what is likely to be long spoken of as "the Davis case" came into the open at Yale university on October 20. On that date university officials confirmed reports that the Yale corporation had allowed the appointment of Dr. Jerome Davis as associate professor of practical philanthropy in the divinity school "to lapse"—to use the term employed by President Angell. Dr. Angell denied that this action was in any way connected with Professor Davis's known liberal views on social questions or with his authorship of the widely read "Capitalism and Its Culture." It was, the president insisted, merely a result of the university's need to save money. Dr. Luther A. Weigle, dean of the divinity school, also insisted that Professor Davis's views had nothing to do with the matter. "I can give absolute assurance," Dean Weigle told the press, "that the contents of the book had nothing to do with it. The only way the book has any connection with it is that it might have been a better book. It is an effective piece

of work as journalism or as propaganda, but it does not show a very great degree of scholarship." Lacking as such a statement may sound as evidence of good personal relations between the dean and the professor, it is specific enough in its assurance on the main point. However, the letter from Yale's professor of theology, Dr. Douglas C. Macintosh, which is printed on page 1468, shows that even within the Yale faculty the assurances of President Angell and Dean Weigle are not taken as conclusive. At this distance it is manifestly impossible to pass judgment at once as to what causes have led Yale to drop Professor Davis. But two facts seem beyond debate. First, if success in stimulating the student mind is the criterion of a good teacher, Dr. Davis was not the member of the Yale divinity faculty who would have been first picked by the students to be dropped as a measure of economy. Second, by insisting that social views have nothing to do with the matter Yale puts itself on the spot when it selects Jerome Davis's successor. That is the time when a verdict may be rendered.

Italy and Germany Reach Accord

NOT a formal treaty but only an understanding—a "protocol," to be exact—between Germany and Italy was the issue of Count Ciano's visit to Berlin. Such a pooling of interests by the two fascist powers, even though for limited objectives, must be viewed with apprehension by those who do not wish to see either a fascist Europe or, emboldened by each other's support, Germany and Italy still more arrogantly pursuing the course of nationalistic aggrandizement. The six points of the agreement are: the urging of a new Locarno pact among the western European powers; cooperation with the League of Nations (now known by both to be harmless); a common policy toward Austria and the Balkans; closer economic relations between the two contracting powers; a union of forces against communism; withdrawal of recognition from the liberal Spanish government if and when the rebels take Madrid. A day after this agreement was announced, the German government added its formal recognition of Italy's title to Ethiopia. The news of this, the first diplomatic approval of the Italian war of conquest in Africa, reached Count Ciano after he had left Berlin but before he had crossed the German frontier. To make it all the heartier, *der Führer* made the announcement in person. There is plenty of reason for apprehension concerning this fascist united front, but no cause to give way to panic. Germany and Italy were allies once before at a very critical time, at the outbreak of the world war, and that alliance broke down and Italy fought against Germany. Many of the conditions which produced that shift of alliance have changed, but not all. The two nations are not natural allies. Economically they may well cooperate because of the unlikeness of their climates and products; but politically they are rivals in the area that lies between them, and no temporary agreement about policies toward Austria and the Danubian states can change that fact. If forced into a war, they might fight together against a common foe, especially against communism. But it would be an act of madness for them to initiate a war in the expectation of a peaceful division of the loot. But then, the initiation of a war is always madness.

The Close of the Campaign

ALTHOUGH this issue of The Christian Century is dated on the day after election, our readers are sufficiently familiar with the processes by which journals of national circulation are produced to know that it must be sent to press in advance of that date. However, it now seems fairly clear that the closing days of the campaign will produce no sensational developments. The candidates are sticking to appeals which were fully presented weeks ago; the voters have made up their minds. Nothing in these final hours of electioneering deserves especial attention unless it be the speech on foreign relations made by Governor Landon at Indianapolis on October 24. This speech was important for two reasons. First, it served to remind the nation of the complete silence which had been maintained during most of the campaign with regard to this vastly important issue. Second, it brought clearly into the open Mr. Landon's unfamiliarity with international questions. Unhappy in the platform commitments on foreign affairs adopted at Cleveland, the republican candidate tried at Indianapolis to outline a method by which he could be true to his platform while still protecting the nation's peace. His resulting proposal was that the United States should negotiate a general network of arbitration treaties with other nations while maintaining sufficient armed strength so that, in the event of European war, the warring nations would not be inclined to deny "any neutral rights on which we insist." But the universal arbitration idea was scuttled by the senate when the elder Roosevelt and Taft tried to employ it. And it was "insisting" on neutral rights that did most to hustle the United States into the world war. Certainly no such policy should be adopted without extended national debate. If that is what Mr. Landon has had in mind, it is a pity the country didn't know it earlier.

Fair Play for Trotsky

A "PROVISIONAL American Committee" is being formed "for the defense of Leon Trotsky." Invitations to join carry the names of John Dewey, Freda Kirchwey, Joseph Wood Krutch, Norman Thomas, Devere Allen and Horace M. Kallen. It is a parade of the indefatigable liberals . . . and we salute them for their perspicacity in discerning that this is one cause on which it is high time that some committee went into action. Nor is the prospect hopeless. Now that the Norwegian elections are over, with labor registering some gains and the labor prime minister fairly sure of continuing in office, the government of Norway may be

persuaded to allow Trotsky his fair chance before the bar of world public opinion. Liberals all over the world should unite in asking this, for on it hinges much in judging the character of the present Russian government. It was just one more piece of hard luck for Trotsky—or could it have been planned that way?—that the trial of Zinoviev and the other old bolsheviks accused of conspiring against Stalin should have coincided with the Norwegian election campaign. For the most vigorous attack launched against the Norwegian government grew out of the asylum it had offered Trotsky; the whole campaign of the young and aggressive fascist party was built on the demand for Trotsky's expulsion. Caught between this appeal to mob prejudice within Norway and the similar demand for Trotsky's expulsion which came from Moscow, the Norwegian cabinet took a middle course. It refused to expel, and for that it deserves credit. But at the same time it shut the bolshevik revolutionist up incommunicado. As a result, Trotsky has never had a chance to meet the charges for which the soviet government has shot his former colleagues. These charges, it must be borne in mind, are not only those of conspiracy, but of conspiracy in cooperation with Hitler's secret police! Trotsky asks opportunity to defend himself before an international proletarian commission. Norway should make that possible. Neither friends nor enemies of the soviet government should be content to let the matter rest where it now does.

Reported Embargo on Italian Emigration to Ethiopia

A LITTLE item of news that has received small publicity is to the effect that the Italian government has recently put an embargo upon emigration from Italy to Ethiopia. As the focal point of international attention moves rapidly from one scene to another, like a shifting searchlight, it is easy to forget matters about which there was great excitement a few months ago. Let it be recalled, even if it takes a distinct effort of memory, that there was a war in Ethiopia within the present year, and that one of the announced reasons for the annexation of that area to the domain of Italy was the urgent need of an outlet for Italy's teeming population. Unsympathetic critics were not slow to note that this costly and violent struggle for more land for the teeming population was both preceded and accompanied by a vigorous campaign, including honors and prizes for prolific mothers, to make it teem still more. And now, if this recent report is true, it seems that there was no such hurry after all, or that the place is not suitable, or that Italy prefers to keep her population concentrated within reach of prompt mobilization; that, at all events, the population will have to do its teeming within the limits of the peninsula. This must be very disappointing to all naive observers who try to believe what they are told about the reasons for a war, and still more distressing to landless Italians who, having risked their lives in the struggle, thought that the least they could get out of it would be a farm in a region pleasantly remote from the rigors of fascist discipline and beyond the sound of any future call to arms. The report comes from the Nofrontier News Service without many particulars. It may be that the embargo on emigration is only temporary. If so, it may mean either (a) that Ethiopia is not considered sufficiently pacified for safe colonization, or (b) that it seems desirable to keep man-power available for prompt mobilization to meet European emergencies.

Preparing to Attack The Co-ops

RETAIL merchants in the midwest are perfecting plans for a general assault on the growing consumers' cooperative movement. Such, at any rate, is the report in the Christian Science Monitor, which buttresses its charge with details of the preliminary measures already taken. Leadership in this attack seems to be largely in the hands of men connected with the soft coal industry. Just why, it is hard to see, for there do not seem to have been many cooperative coal yards established so far. It is easier to understand why the president of the Independent Grocers' alliance is interesting himself in the movement, or why a large number of retail associations in Wisconsin—where they teach cooperation in the schools—have formed the Marketing Associations, Inc., to fight the spread of the co-op gospel in that state. However, it is not the personnel of the coming attack that matters so much as that those who will be under fire should be warned what to expect. All these attacks, it is reported, intend to center their fire on two targets: the interest which the government has begun to show in the cooperative movement, and the attention being paid to it within church circles. Of course, retailers are within their rights in attacking cooperation, and as long as they keep the argument on the level of factual discussion their campaign will serve a useful social purpose. Nevertheless, we wish that a few retailers here and there would wake up to the fact that the real way in which to head off the cooperative movement—if that is what they want to do—is to start closing the fantastic gap which now yawns between the price which the consumer must pay and the price which the producer receives. If that gap cannot be closed under the present distribution system, then it is certain that consumers will try to find some other system. In their search, they are fairly sure to try out consumers' cooperatives.

Will We Be Seduced Again By the Profits of War?

WHETHER war comes or not, American manufacturers of munitions are on the eve of beginning to enjoy some of that adventitious prosperity that always comes with other nations' wars or from the preparation for them. Day after day the press carries stories of British orders being placed with American firms for aircraft in the rush to add 1,500 planes to England's war equipment before 1939. The Curtiss-Wright and Martin firms are mentioned as among

those to whom contracts are to be allotted. Even before the recent German and Italian moves, American salesmen were thronging the waiting-rooms of the British air ministry, but they made no headway in getting orders. The British, naturally enough, like to "buy British." But when time is of the essence of the contract and there is no time to spare, the consideration of patronizing home industry must yield to that of protecting the home country, and Britain wants planes *now*. It is not the effect of this upon Great Britain, but its effect upon America, that calls for present comment. Here begins again the vicious coordination between the prospect of foreign war and the promise of domestic prosperity. The filling of British war orders will fatten American payrolls. It will raise the statistics of production. It will yield dividends. Payrolls and dividends alike mean money to be spent for the things that other industries make. Radios and automobiles, clothing and luxuries, all will have a better market. Of course the sale of a mere few hundred airplanes is not a large enough matter to start a boom, but so far as it goes it is one of the things out of which false booms are made. What is more important, it is one of the things by which the normal judgment of peace-loving men in regard to war is perverted. It is hard for those to pray for peace whose pay-envelopes and bank accounts are growing fat on the profits of war, either actual or prospective.

New Stirrings Within Lutheranism

IT IS hardly a matter for surprise that the biennial convention of the United Lutheran church, whose sessions have just closed at Columbus, had little to say about the critical social issues which confront our generation. In shying away from any realistic grappling with such problems the convention was merely following the precedent which has been firmly established by Lutheranism here and in its European habitat. But that this time the denomination was able to maintain this policy of silence and evasion only in the face of the protests of a determined minority is a fact as significant as it is unprecedented. It is safe to say that the traditional position of Lutheranism on social issues has never been so vigorously challenged. In that fact may lie the promise of a new and more creative epoch in the history of the Lutheran church in America.

The attitude which has been characteristic of the Lutheran church toward other churches and toward their common social responsibilities is well known. In a word, Lutheranism has been the most denominational of denominations. The inheritors of a rich historic tradition, Lutherans have for the most part looked upon it as a prize to be guarded rather than a good to be shared. No other Protestant church has been more concerned to keep intact and clearly marked every item which differentiates it from other groups, just as no other has gone farther in claiming divine sanction for its form of government, its doctrines and its liturgy. Non-Lutherans have usually been excluded from Lutheran sacraments and non-Lutheran ministers from Lutheran pulpits. The Lutheran church has been perhaps the least cooperative of all the larger Protestant churches in the various interdenominational endeavors.

But Lutheranism is by no means a unit in America. There are seventeen denominations of Lutherans, of which the United Lutheran church, whose delegates met at Columbus, is the largest and most aggressive. For some time there have been signs in this church of revolt from the traditional position of denominational aloofness and exclusiveness. Although its official pronouncements continue to reaffirm the ancient divisive dogmas and although a majority of its members still hold to them, nevertheless a growing minority of ministers and laymen have been disregarding them in practice or, as they would probably prefer to say, have been reinterpreting them in more generous terms. Thus there has come about in the United Lutheran church a measure of pulpit and altar fellowship with other Protestants which the official declarations of the church forbid. And by tolerating such practices, the United Lutheran church as a whole has departed somewhat from its announced position.

These tendencies in this particular branch of Lutheranism toward doctrinal tolerance and toward fellowship with other churches may be unimpressive to one altogether outside the Lutheran camp. But inside they are seen to have considerable importance. This appears in the fact that it is these tendencies which more than anything else stand in the way of a unified Lutheranism in this country. The report to the recent convention by the special commission on relationships with other American Lutheran church bodies shows that it is because the more conservative Lutheran groups are not convinced (in spite of the pronouncements, which they find satisfactory) of the doctrinal fidelity and denominational exclusiveness of the United Lutheran church that they are still unwilling to consider organic union with it.

This same report reveals how far such union is from realization and how wide are the divergences among the Lutheran groups when it tells of the meeting of the unification commission of the United Lutheran church with that of the American Lutheran church, the next largest Lutheran body. It seems that the two commissions met with different understandings of what they were to accomplish. The United Lutherans, instructed to find a basis for organic union, were surprised to discover that the only question the representatives of the American Lutheran church were authorized to discuss was whether they might not under certain conditions be willing to maintain altar and pulpit fellowship with their fellow Lutherans! For them union was not in the picture at all.

Under these circumstances it is natural that a strong temptation to go some distance in meeting the demands of the more reactionary Lutheran bodies should be felt within the United church. Nation-wide Lutheranism is a step toward world-wide Lutheranism, which is obviously the ideal of the official leaders of the denomi-

nation. But this step will be a costly one if it involves the surrender of the small but significant progress the United Lutheran church has made toward a cooperative relationship within American church life. What is vitally important is a united Christendom; and a united Lutheranism, if it is also to be an isolated Lutheranism, would represent not progress but reaction. There is every indication that the forward looking leadership within the United Lutheran church is quite aware of this fact and will not permit the sacrifice of the gains their denomination has made.

It was in connection with the attitude of the church toward social issues, however, that this forward looking group made itself most articulate at the Columbus convention. The traditional Lutheran attitude has been one of deliberate withdrawal from the whole field of social action into the narrow limits of what it calls "the spiritual." Except when the environing society has been unwilling to permit the church to carry on its "spiritual" functions of preaching the "pure gospel" and of administering the sacraments, Lutheranism has normally had no quarrel with it. Certainly it has not been characteristic of Lutheranism to accept responsibility for the "secular" order. But when at Columbus the committee on moral and social welfare brought in a report in line with this precedent, what has usually been quickly passed as a routine matter encountered unexpected opposition.

The chairman in presenting the report, which dealt with vital social issues only in the vaguest and most innocuous terms, explained that the committee was acting in accord with Lutheran policy in not submitting specific recommendations. At least one member of the committee (who is reported as having disclosed that the committee had not even met during the biennium!) took exception to this statement—resigning, in fact, to avoid any appearance of subscribing to it. Others voiced the same protest and probably for the first time in the history of the United Lutheran church the adoption of the report of the committee on moral and social welfare was delayed several hours by the debate. Even then the report was accepted only after being amended to declare much more strongly and specifically for measures to promote world peace.

It is to be regretted that the effort to commit the denomination to some really significant statement about economic and interracial justice did not succeed, but it is a fact of major importance that many felt the propriety, even the necessity, of the church's taking a position on these matters. This fact arouses the hope that the Lutheran church in America may eventually be willing to accept that large share of social responsibility which its numerical strength, as the third largest Protestant group, lays on it and which its rich inheritance, as the first child of the Reformation, might qualify it so well to discharge.

Not only did the recent convention never lose sight of this historic relation of American Lutheranism to original German Protestantism, but there were also many indications of its acute awareness of the present position of the German church. Although little was said about it, the whole convention took place under the shadow of the German tragedy, of which the presence of three representatives of the German church served as an impressive and inescapable reminder. This is as it should be. One would not want American Lutheranism to be less loyal to its great tradition nor less sensitive to all that unites it with the German church. Still, is there not a danger that the ideal of world Lutheranism may draw attention away from those urgent social responsibilities in our American situation which Lutherans, and Christians of all denominations, can evade only at the cost of reducing their religion to irrelevance and futility?

When the president of the convention said, "The need of the present moment . . . is that in all nations Christians unitedly insist that the government must not interfere with the proper and full freedom of the church," he was evidently thinking of the German church, but he defined the need in terms which the contemporary experiences of that church prove utterly inadequate. The church cannot be content merely to be let alone. If the tragic and heroic experiences of thousands of German Christians during recent years teach anything, it is that the attempt to maintain the church in isolation from the social order is doomed to failure and that for the church to refuse to invade the order of the "secular" is to invite an invasion of its own sacred precincts. America needs a Lutheran church which, without surrendering any of the values which belong to its tradition, will commit itself to building here and now the kind of social order in which alone those values will have some chance of survival. To be free the church must do more than insist upon its own freedom —it must demand and help create the kind of society in which all men shall be free.

Democracy in Chains

LOOKING overseas, an American is likely to feel a certain complacency at the working of his political institutions. They have their shortcomings, as he will readily admit. But at least they do not require support from the firing squad, the concentration camp or the censor. Thoughtful citizens may find in the closing hours of a national campaign reason to reflect on the weaknessess of our methods for registering the popular will. Yet they will read the election returns free from any fear that they presage recourse to revolution. Not even in England is government so likely to go on through a long future according to the forms and practices now observed.

So it is in no spirit of panic that we venture to reflect on defects in the American political system as these are revealed by a presidential campaign. Nothing that has happened in recent world history makes some other form of government seem more attractive than the admittedly imperfect democracy which the United States now knows. Neither is there the slightest likelihood that any important section of the American public will, in any now discernible future, propose any basic change in governmental forms. Nevertheless, it is clear that

where democracy loses ground it does so not under attack from without so much as because of betrayal from within. And this betrayal is often the unconscious work of sincere patriots.

When the political orator pledges himself and his party to "government of the people, by the people and for the people," he is of course indulging in moss-covered claptrap. But he is also echoing the best brief description ever coined of the purposes of democracy and the methods by which it must seek its ends. Intelligent patriotism will therefore constantly test our political agencies and devices by the standards of this familiar aphorism; it will seek to advance the nation's wellbeing by bringing our political practice more closely into accord with this political principle. And since in the nature of the case all political activities will be defended as being "for the people," the citizen who is concerned to see democracy function at maximum strength will largely center his attention on making its instruments more truly responsive to the will "of the people," as wielded "by the people."

In the United States presidential elections, accompanied as they are by election of a house of representatives, constitute the principal method for securing a government which comes out of the popular will and represents the majority mind. Since this is so, few will dispute the contention that the democratic system in this country requires, for its proper functioning, at least these three characteristics in our national elections: (1) they must provide the electorate with adequate information as to the issues at stake; (2) they must offer the voter a choice between alternative policies; (3) they must encourage an atmosphere of deliberation in which the voter can reach a rational choice as between these alternatives.

Looking back over the campaign this year, few will assert that it has met any of these three requirements of a healthy, powerful, self-perpetuating democracy. As campaigns go, this campaign of 1936 has been neither as meaningless nor as hysterical as some in the past. There has been some name-calling, some resort to dubious methods of rounding up votes. There never will be an election in which this does not occur. On the whole, however, the amount of mud-slinging has been surprisingly small in view of the passions roused. To a large degree this has been due to the example set by the chief candidates; both Mr. Roosevelt and Mr. Landon have steered so clear of personal abuse that their supporters have found it difficult to indulge in campaigning of that nature. Nevertheless, the campaign this year can hardly be regarded as having made it possible for American citizens to register a carefully considered choice between clearly defined alternative policies or even candidates. In that respect, this election has again shown the weakness of our democracy.

Three main impressions of this campaign define themselves most clearly in this reflective hour which falls between the close of electioneering and the counting of the ballots. To begin with, the methods by which the parties conduct their campaigns are both wasteful and outworn. Parties persist in printing tons of "literature" which is never read—most of it is never so much as distributed—and which is, more often than not, irrelevant to the main issues. They persist in piling up costs for rallies, banners, and a general display of synthetic frenzy which influences almost no votes. The troupe of wrestlers which the democratic party command sent through New York state in an alleged attempt to secure votes for Mr. Roosevelt differed from other expenses incurred by the parties only in that it was a little more frankly nonsensical than many of the other methods of spending money.

The fact is that both major parties stick to a method of campaigning which has had no sense in it since the radio boomed forth "twenty-four votes for Underwood" in 1924. National conventions are still held from four to five months before the election—a holdover from the days when a candidate had to cover the country as Bryan did. Convention proceedings are dragged out in ridiculous fashion; matters have now reached a point where a large part of the convention consists of third-rate vaudeville acts! And then the parties undertake to carry out a campaign which drags along for months and months, until the citizen finally grows tired of it all. In the present election only Mr. Roosevelt seems to have had a measure of understanding of the changes which can and should be made in campaign methods in a radio age if the interest of the public is not to be exhausted. The President delayed opening his avowed campaign until the end of September. Did he suffer from that delay?

Surely democracy is not being given a fair deal by its own agents when citizens go to the polls saying to themselves, "Let's get this over and forget it!"

Again, reflection on the campaign must rouse disappointment that there has been so little genuine elucidation of alternative issues. To some extent, as was pointed out in these columns last week, this has been because the republican convention chose a candidate who really belonged in the same camp with Mr. Roosevelt. Even more, it must be admitted, this has been because such essays as Mr. Landon did make at proffering specific alternatives in each instance cost him votes. In three speeches, it may be recalled, the republican nominee advanced specific proposals differing radically from those of the administration. The first was delivered at Minneapolis; it cost Mr. Landon the support of eastern financiers such as Mr. Warburg and Mr. Acheson and brought down on him the wrath of his staunchest newspaper supporter, the Kansas City Star. The second was made at Milwaukee; it cost the support of liberal republicans such as Governor Winant. The third was made at Cleveland; it cost the support of Ohio republicans who were making their campaign on the sins of a state democratic administration in attempting to maintain a local system of administering relief.

In the light of such experiences it was perhaps not to be wondered at that, as the campaign drew to its close, Mr. Landon's proposals became more and more nebulous. Neither, in the light of precedent, is it strange that Mr. Roosevelt persisted in asking for reelection on the strength of his record and without giving any clear indication of the policies which he means to follow

if he remains in the White House. But, from the standpoint of democracy, what this really means is that the two candidates have sent the voters to the polls with a minimum, rather than a maximum, of knowledge as to what the choice registered by their ballots will involve. This may seem a prudential way of winning an impending election; it is no way to make democracy a method of government fit to command respect.

Finally, when one thinks about the campaign through which the nation has just come it is hard to escape the conclusion that, behind the evident failure of the two chief candidates to present the voters with clear-cut alternatives, there lies the deliberate effort of party managements to divert the attention of the electorate from genuine issues. Our party organizations, our campaign speakers and most of our press actually do their best to befuddle rather than to enlighten the electorate. Apparently, the last thing they want is an intelligent electorate. Reflect, for example, on the part played in the present election by the charge that Mr. Roosevelt is a communist, or by the charge that Mr. Landon hasn't done right by the Kansas schools! And reflect, at the same time, on the complete failure of the parties to bring into the open the facts on the peace issue, on the power issue, on the concentration of wealth issue—on practically all the issues that really counted. It is, alas, only the small party, which has no chance of being saddled with the responsibility of governing, which is willing to tell the American voter honestly and openly what he will be voting for if he marks its ticket.

To persist in following political methods such as have characterized this year's campaign is to keep democracy in chains. For this is a democracy intent to evade actual issues and befuddle the electorate. It is, accordingly, a method of government which is content to capitalize its inner weaknesses at a juncture in world history when it should be recruiting strength. And the pity of it is that, despite the assurances of the "practical" politicians, there is no reason why America's politics should continue to cater to such weakness. A presidential campaign, for example, conducted briefly, candidly and by offering positive, clearly defined proposals, would produce a result at the ballot box astonishing to the old-line politicians. Carl Sandburg is right in his affirmation, "The People, Yes!" Democracy has not failed. Certain methods carried on in democracy's name have failed; that is all. What is needed is the substitution of other methods which will give the people an honest chance to reveal their will. To reveal the people's will, formed in making a deliberate choice between clearly avowed alternatives, will be to set democracy free from the chains which now shackle it.

Distances

HERE liveried footmen stand, and bright halls roar;
And there, a block beyond, gray hovels lean.
Yet longer is the road which leads between
Than that to Tunis, Fez or Singapore.

STANTON A. COBLENTZ.

Talking and Writing

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish you would let me know in what ways a good spoken style differs from a written. In our study of the classics we take as our models of the written word the speeches of Demosthenes and Cicero; but they were spoken, presumably, as we read them. We read still the sermons of Bossuet, if we would study French, but they were sermons spoken before any eye read them. Newman read his parochial sermons to a congregation in St. Mary's, but the place of those sermons in literature is assured.

But if today I listen to a great speech or sermon I allow for the fact that it simply could not be printed as it is spoken. It is meant to be heard and is adapted to the necessary conditions. It has many variations of one theme; it has repetitions innumerable; it has colloquialisms which would seem untidy in a book, but it is not meant to be part of a book. There was one really fine preacher of our time whose sermons, reduced to a written form, took about a third of the words used in the pulpit. Yet to one who listened to him there seemed not a word too many.

Again, you must have heard sermons or speeches in the written style fall flat. They are splendid in the book but ineffective in the spoken form. Were they too condensed, too severe, too subdued, perhaps too logical? The fact will not be disputed, however it may be explained. But must it always be that the spoken style should be inappropriate in a book, or the written unsuited for the forum?

The audiences with which the speakers today are concerned are very different from the elect company in a Greek city or in the Roman senate as they listened to the ancient orators whose speeches are models of Greek and Latin. The present day assemblies are vaster, less selected, less disciplined and, let us be honest, less educated than the elect of Athens or Rome. But should not education in time prepare hearers so that they will not need in the same degree the concessions of the spoken style? Will the time ever come when the speaker will not need to follow the wisdom of the Bellman in the "Hunting of the Snark":

> "Just the place for a snark," I have said it twice.
> That alone should encourage the crew;
> "Just the place for a snark," I have said it thrice.
> What I tell you three times is true.

It should not be necessary to tell us three times what we should need to read but once. And we should be able to discern and dispense with fallacies and emotional side-tracking and, in general, claptrap, however much it may be meant to serve as a bait for wiser counsels. There should not be a gulf between the written and the spoken word.

Here it is the radio comes to our help. Rhetorical flourishes and endless repetitions are easily detected on the air. There may even arise a new style. Written, spoken, and now aerial!

Ever yours inquiringly,

QUINTUS QUIZ.

The Secular and the Religious

By Reinhold Niebuhr

THE GENIUS of the religious temper is that it sees all things in their relation to the ground and the goal of their existence, to God. The mark of secularism, on the other hand, is that it regards the processes of history, the values of life and the various purposes of human activity as self-contained and self-explanatory and self-sufficing. It worships art for art's sake, allows nations to express themselves without reference to a law beyond themselves and, if it discerns laws and purposes in history, it regards them as "natural" laws which have their beginnings and their ends in the natural process itself.

The most basic characteristic of the last two centuries of cultural history is that the advance of science has destroyed the religious matrix of all culture which existed in the middle ages and has thus led to an all-pervading secularization of life. This secularization is celebrated by the moderns as emancipation from religious superstitions and is recognized by the religious as the cause of modern anarchy, for a completely secularized life pursues ends and goals without reference to their relation to one another. Or rather it seeks to relate all ends and goals to one another by some simple rational process without recognizing that life and history are full of chaos and incompatible and incommensurate realities which can be harmonized only by their common relation to something which transcends history and nature. All living things have roots below the surface of the earth and branches which reach to heaven. Secularism either leaves the various forms of life unrelated or seeks to relate them on the horizontal level of the surface of nature, disregarding God as the creator and the end of existence, in whom alone the disharmonies and disparities of finite existence are overcome.

Forms of Secularization

The processes of secularization have proceeded in various ways under the influence of modern science and the pressure of a technical civilization. Each modern nation has its own form of secularization. A comparison of these various forms offers some interesting clues into spiritual problems of modern life. In the nations in which a sacramental church was in organic relation to a sacerdotal state the bourgeois, liberal, democratic movement sought to destroy the church and religion when it found the latter in league with the monarchical and feudal political system. In Catholic nations secularism tends to be absolutely consistent and to express itself in consciously antireligious terms. There are thus only minor differences between the secularism of the bourgeois French revolution and the proletarian Russian revolution. In each case a Catholic ethos was broken by a hostile power. The hostile power in Russia was proletarian rather than bourgeois because feudalism and Catholicism had maintained a belated integrity into the twentieth century, when bourgeois secularism was being displaced by proletarian secularism.

In Germany

Germany, though a Protestant nation, has a pattern of secularism similar to that of the Catholic nations. Both the bourgeois intellectuals and the proletarian radicals of the nineteenth century Germany were inclined to hostility rather than indifference toward religion and the church. Both conducted campaigns to persuade people to leave the church. Though Lutheran Protestantism never sought to dominate the whole culture and civilization of a nation in the same way as Catholicism, it was nevertheless forced to meet the uncompromising hostility of the modern movement. In its theology it was free enough to seek to come to terms with modernism. But in politics it lacked the imagination to recognize the genuine Christian elements in the democratic and radical movement. It sought to do justice to the genuine elements in the secular passion for truth in science but was unable to do justice to the valuable elements in the secular passion for justice, whether in bourgeois or proletarian terms.

As a consequence, modern life has been consciously irreligious in Germany. This secularism has in turn been broken by a new religion of tribalism which rushed into the religious vacuum created by the eighteenth and nineteenth centuries. In Germany therefore we have the interesting phenomenon of a religious controversy no longer between secularism and religion but between a primitive religion and Christianity. The church which failed to do justice to what was valuable in modern secularism on the political level is now forced to withdraw its concessions to modernism on the cultural level in order to confront a demonic nationalism with the vigor which only a non-liberal dogmatism can supply. It is a rather unhappy ending of the struggle between traditional religion and secularism.

In Russia the avowed secularism of communism is really so filled with unavowed religious elements that for the moment the religious problem is solved by the substitution of communism for Christianity as the basic religion. This solution may last for generations, that is, until the revolutionary passion is spent and the sober light of history reveals that no political program can fully satisfy the religious vision of the human spirit, and that a philosophy which has no anodyne for disillusionment cannot meet the problem of man when age proves the visions of youth to be beyond complete fulfilment.

In France

In France Catholicism tends to remain, as it was in the eighteenth century, the instrument of feudal reaction, while Protestantism is too intimately bound to a small and on the whole prosperous portion of the bourgeois movement. The passion for a higher jus-

tice, both bourgeois and proletarian, must therefore continue to express itself in consciously antireligious terms. Here, as in Germany, the ultimate insights of a genuine religion are bedeviled by the political prejudices of the traditional church. Men who must fight the political hypocrisy of organized Christianity cannot be blamed for blindness toward the ultimate truth in true Christianity.

In America the problem of religion and secularism has taken a completely different turn from what it is on the continent of Europe. American religious life has been dominated from the beginning by the sectarian church, which insisted on a secular state in order to escape the domination of a sacerdotal state in league with a sacramental church. The American secular state is as much the creation of a sectarian idealist like Roger Williams as of the deistic secularists of Virginia. Furthermore the sectarian church, lacking liturgical and theological forms for the preservation of the religious ethos, tends to compromise with its secular environment to the point where the dividing line between church and society becomes indistinguishable. That is the secret of the "community church" in America. But it is also the secret of the average liberal Protestant church, which proclaims moral ideals, leads in community programs, is busy with all kinds of good works, tries frantically to make its theology intellectually respectable, and seeks to claim social and moral prestige by proving that all idealistic social pursuits are but applications of the ethic of Jesus.

In America

As a consequence there has never been a really life and death struggle between religion and secularism in this country. To the average European the American church seems, however, to be a very secular institution. On the political level its merit lies in the fact that it embraced the ideals of pioneer democracy as facets of the Christian ideal of brotherhood and thus eliminated the European struggle between democracy and Christianity. Its weakness lies in the fact that it tends to be blind to the moral defects of a plutocratic democracy which has displaced the purer pioneer democracy. Or if it is conscious of these defects it does not know the demonic force of evil in the political world and thinks it can overcome evil by genteel persuasion.

On the cultural level the merit of liberal Protestantism lies in its genuine appreciation of the truth elements in modern culture. Its weakness expresses itself in an undignified lobbying in the courts of modern science and in its dependence upon the latest pronouncements of the scientists for validation of its religious position. The truths of religion cannot be validated by a scientific analysis of the detailed facts and problems of human existence. The religious truth is either a presupposition of all science and culture or it is nothing. Failure to comprehend this fact is a besetting sin of liberal Protestantism.

Since sectarian Christianity, particularly in its liberal form, seeks to come to terms with modern culture, the typical American modernist is not inclined to fight the church as the European modernist does. His attitude is one of indifference or contempt rather than hostility. He regards religion as useless rather than dangerous and thinks of its pretensions as harmless illusions. But even the number of people who take this attitude is confined to a rather small intellectual class; and this class is most widespread among the children of fundamentalist parents who are celebrating their recent emancipation from religion.

The Typical American Town

In the typical American village and town there are no marked religious or antireligious attitudes. Thus in American culture orthodox Christianity is reduced to a quasi-religious and quasi-cultural enterprise which is frequently content to add a pious phrase to whatever values, cultural, social and political, the community may be pursuing; and modernism is limited to the insistence that the pious phrase is unnecessary. As a consequence we have escaped in America some of the bitterest controversies of Europe. But we have also confused the issues and have weakened the resources of genuine Christianity.

This will not become apparent until the day when the anarchy inherent in secularism expresses itself in consistent terms and the resources of a vital Christianity are required to reveal the limits and the perils of a secular culture with its unqualified devotion to qualified and relative values. The one fact of human existence which no secular culture understands is that every historical and relative good turns at some time or other into an evil and that its evil is accentuated if there is no worship of a God who transcends even the most ultimate human value. The word of Jesus which no secular culture can understand is his word to the rich young man: "Why callest thou me good; no one is good save God."

In Britain

In Britain the processes of modern secularism have taken a completely different turn from those in either continental Europe or America. Here secular culture is not arrayed in hostility toward religion as on the continent, in spite of the warfare of a Thomas Huxley in the last century and the sentiments of a Bertrand Russell in this generation. Neither has the religious institution been bent to conform to the secular temper. The old religious form and the secular temper simply exist side by side. An irreligious Oxford don does not protest against the long Latin prayer at the beginning of the meal in the dining hall nor does the candidate for a science degree feel incongruity in the blessing he receives in the name of the Father, Son and Holy Spirit together with his degree.

The medieval religious form of every public function has been preserved. The religious services in Oxford and Cambridge colleges continue daily though few boast of an attendance of more than a half dozen undergraduates. The influence of the church is not dominant but it is still all-pervasive. And her forms are still the forms of an institution which pretends to dominate, just as the constitutional monarchy speaks in the accents of an absolute monarchy, though the words fool

nobody. Because the pretense is generally perceived, nobody bothers to change. The genius of the Anglican church is Catholic rather than Protestant; but its forms were not broken by a secular age as in other Catholic countries nor reduced to semi-secular proportions as in America.

One can never be quite sure to what degree a religious strategy underlies this development. Is it that the most secular Englishman has an instinctive appreciation for what is ultimately true in the creeds of the church even when he rejects them as precisely true? Is it that, since the creeds are sung rather than said, the poetry of religion is not rejected because it is not science (as on the continent) or accepted only if it clothes itself in the garments of a pseudo-science (as in America)? Or is it that the Englishmen are simply disinclined to destroy any ancient form, so that the historical religious form is granted a fortuitous survival together with the lord mayor's annual banquet in the guildhall?

Whatever may be the reason, it is probably true that the survival of the religious form saves a secular age from unqualified secularism. The ethos of Christianity influences the contemporary scene as the ghost of a saintly ancestor is the unseen guest of many a family gathering. As a consequence, even the most bitter political struggles fail to break the forms of a Christian culture, as they do on the continent. The typical Anglican village parson may be as uncritically related to feudal politics as a medieval Roman Catholic priest. Yet radical politics is not consciously irreligious in English life. Most of its leaders have been obviously inspired to take their advanced position by the impulses of the prophetic element in their religion. And in spite of a natural tension between them and the conservative church, they are less inclined to disavow their religious heritage than similarly inspired radicals in American life. One need only to read a masterly novel like "South Riding" by a very typical modern, Winifred Holtby, to see how profoundly the religious truths and sentiments expressed in the prayer book remain, partly as memory and partly as a living force, in the spirituality of a modern artist, whose basic message is one of uncompromising challenge to all that feudalism implies.

It may be difficult to assess the comparative advantages and disadvantages of the solutions for the problem of religion in a secular age attempted by the two sections of the Anglo-Saxon world, Britain and America. But it is not difficult to see that both have their advantages over continental solutions. Continentals may sneer at the superficiality of American religion and the inconsistency of English life. But both have a better chance of preserving what is vital in Christianity until the day when secularism has reduced itself to absurdity than have the continental forms. Perhaps the English chance is slightly better than the American; but that is a question which could be answered with conviction only after further analysis.

The preference for the Anglo-Saxon approach to this problem, whether English or American, is of course based upon prejudices. Continental theologians can advance many arguments in defense of their strategy. They will point out, among other things, that though we escape some of the acrimony of continental cultural and political conflicts we also miss some of the profound insights, both religious and social, which are involved in the continental struggles. While we celebrate our sanity the continentals pity us for our superficiality.

Sabotaging Filipino Schools

By Harold E. Fey

ON November 15 the commonwealth government of the Philippines will celebrate its first birthday. During its single year of life this government has launched a program of universal compulsory military training which will, if the experience of western nations means anything, prove fatal to democracy and a grave menace to the peace of the Pacific. But as this anniversary approaches it will be well to note what this policy of militarism is already doing to America's most valuable gift to the Filipino people, the Philippine educational system. Few Americans seem as yet to know what our war department has foisted upon this island nation, much less what it is doing to the Filipinos.

The instrument for conscripting a nation of 13,000,000 people so that, in the words of President Quezon, "practically the entire population will have had military service," is the Philippine national defense act. Under the first year of the operation of this act, Filipino schoolteachers have been inducted wholesale into the military system and have already begun to serve as the drill masters of the state. Military training begins in the schools with children of ten years of age. All youths are required to register at twenty for active service. The citizen is required to remain in the reserve until he is fifty. General Douglas MacArthur, whom President Quezon has made "field marshal," heads the American military mission which is helping to put this plan into effect. He estimates that by 1945, when the Philippines are scheduled to receive their full freedom, the islands will have an army of 1,250,000 men.

During the past year most of the energies of the Philippine government have been expended in getting this colossal fascist plan under way. President Manuel Quezon has campaigned ceaselessly for it. In frequent trips to various parts of the country he has talked to people at almost every stop about national defense. Where commencement speakers, luncheon club orators and political campaigners used to declaim on the stories

of independence, today preparedness has become the universal theme. But as the plan has unfolded, it has been discovered that its adoption necessitates certain grave adjustments in Philippine life.

One of the first sufferers from the new "defense" policy of the Quezon-MacArthur regime is the Philippine educational system. Until now this system has been the chief pride of Americans and the boast of Filipinos. When Filipino orators have become eloquent concerning "the Pearl of the Orient Seas" they have been fairly sure, until this year, to insist that the Philippine nation had reached a higher plane of civilization than almost any other country by citing the fact that it expended a larger proportion of its total budget for education than almost any other. But now this educational system, hitherto the largest single activity of the government, must be subordinated to the new plan of universal military conscription because the national revenues cannot cover both and because the educational system can readily be diverted to provide an effective instrument for militarization.

Rationalizing Conscription

Since drastic changes in the Philippine educational system constitute a thorny political problem, both Filipino politicians and American army men have recognized the necessity for a wary approach to the job of educational sabotage. Complete subversion of education to fascist and nationalist ends might disturb relations with America. It might also arouse resentment at home. For reasons not difficult to understand, education has become deeply intrenched in Filipino life. As in America, the public school has become the ladder up which children can climb to a higher level than that of their parents. For that reason many a father has mortgaged his last carabao in order that Juan might complete his university training and have his chance at a position, usually with the government, which would make him an *illustrado*.

President Quezon approached this delicate matter with his usual finesse. By "executive order," a Rooseveltian device which is being used with increasing frequency in Manila, he appointed an advisory National council of education. Dr. Rafael Palma, former president of the government University of the Philippines, who lost that comfortable position because he opposed President Quezon at a critical juncture, was given the doubtful honor of becoming chairman and chief manipulator of this device to sabotage the Philippine educational system. After due deliberation, Dr. Palma brought in the recommendation the council was expected to produce. The whole document constitutes a masterpiece of camouflage—making what is really a retreat into universal conscription bear the outward aspect of an advance to universal education. First, it is declared that the Philippines must end illiteracy. Now it happens that never, even at the apex of American influence, were more than sixty per cent of the Filipino children in school. Under the national defense act the schools are to become the agency for military training of boys *and girls* ten years of age and up. But how can children be so trained if they are not in school? Accordingly, as a step toward "elimination of illiteracy" every child is to be forced into school—where it will incidentally follow, of course, that every child, regardless of sex, will be forced into the compulsory military training scheme.

Cutting Down the School Course

The second step in the proposals of the educational council provides for a two years' course for illiterate adults. "The state should show as much interest in them as in the children," says Dr. Palma. Does this mean that a genuine program of adult education is to be launched? Not at all. It means that the "interest" of the state will be particularly manifest toward the Moros, the non-Christian tribes and others who are slow to understand how great an improvement the new regime is over the old. A thoroughgoing nationalistic "course of sprouts" will help these ignorant adults to appreciate some of the blessings of independence, particularly universal conscription, which they have, for some reason understandable only to illiterates, associated with the prospects of war between the United States and Japan. The school system pays the bill.

The third recommendation is that the present elementary course be reduced from seven to five years "for strong reasons of economy." "My proposal," wrote the venerable Dr. Palma in the July 1936 issue of the Philippine Forum, "is not to suppress any of the principal subjects now taught in seven years but to give them in condensed form in five years." This in the face of years of proof that the contrary recommendations of the Monroe educational survey, which studied the entire Philippine educational system in 1925, were sound. Dr. Monroe said: "No more important problem faces the bureau of education than attracting children to and holding them in school. . . . The bureau of education, the legislature and the people of the Philippines should courageously face this crucial fact: on the average children must be kept in school twice as long as at present."

The Role of General MacArthur

Mussolini, who starts training Italians for war when they are eight years of age, constantly preaches the necessity of large families. Apparently Quezon, who begins military training of both sexes at ten, is also about to initiate a crusade for more cannon fodder, and the Philippine educational system will bear its full share of the cost. No wonder that Camilio Osias, an educator and former Philippine commissioner in Washington, said of the Palma plan: "We believe this would be a decided backward step in Philippine education. With the additional requirements necessitated by the national defense act, a curtailment of two years from the present elementary course would materially weaken the foundational curriculum on which secondary and higher education is built." (Philippine Forum, July 1936.)

The manner in which the individualistic Filipino people are being brought to submit to the regimentation involved in the new program is worth noting. "Field Marshal" Douglas A. MacArthur, former chief of

staff of the United States army, is playing the leading role. To begin with, the comprehensive plan which is contained in the national defense act is generally referred to as "the MacArthur plan," not only in the army and navy journals of the United States but also in the popular press of the Philippines. But the fact is, as General MacArthur said in an interview given in Manila in May 1936, that the plan is not the product of General MacArthur alone but of the high command of the American army. "We can defend the Philippines," General MacArthur said in that interview. "We have a plan that is adapted to the life of the people and their means and to the terrain and the insular nature of the country. It has been passed upon by the highest military authorities in America."

Building a Superman Myth

The prestige of General MacArthur as "one of the world's great soldiers" has been frequently appealed to in the effort to persuade the skeptical Filipinos of the merits of conscription. It has freely been invoked by President Quezon, who made MacArthur a "field marshal" and whom Field Marshal MacArthur in turn has designated as "one of the five greatest statesmen of the world." The dignified editor of the Philippine Magazine, which likens itself to the Atlantic Monthly, writes: "That a man of the world insight and statesmanship as well as the military genius of General MacArthur should be available to America and the Philippines at this critical period in world history to bring the great task of the building of a new nation of key importance to western civilization to final success is fatefully fortunate."

Vincente Albano Pacis, a Filipino journalist, also grows eloquent: "Forcefully, emphatically, and with appropriate gestures, the handsome man, tall, erect, . . . General Douglas MacArthur, one of the world's outstanding soldiers . . . a renowned soldier who has a great reputation at stake. He has devised a military plan for the Philippines, largely an adaptation of the Swiss system, a plan which has been passed upon and approved by the American general staff."

The Pleasure of Paying Taxes

The field marshal is also carrying his full share of the job of persuading Filipino taxpayers that carrying the financial burden of this military system is a privilege as well as a duty. "My job, outside of building an army, is to make him [the Filipino citizen] realize that democracy costs money," he says. To achieve this end he follows a line of argument whose effectiveness is not at all hampered by its lack of truth or originality. "To me, the security of the Philippines will be the security of western civilization. . . . Westward from Europe civilization crossed the Atlantic to the American continent, first saturating the east and gradually seeping westward. Then the inexorable tide moved across the Pacific. . . . In this part of the world, the Philippines, with its democracy and its Christianity, is the spearhead of real western civilization. . . . To fail to insure this country's security is to allow the tide of civilization to recede; to maintain its integrity is to defend the outermost frontier of civilization, to preserve the world's farthest cultural conquest."

Since the world war was only a distant echo in the Philippines, these adaptations of one of its slogans go to Filipino heads like foreign whisky. "No nipa-hut mind could conceive, no mediocre intelligence could perceive . . . this international statesmanship," cried Vincente Albano Pacis. "To him [General MacArthur] the security of the Philippines is not for the benefit of the Philippines alone nor even of the United States. It is a high mission that compares in importance to Woodrow Wilson's League of Nations or to Abraham Lincoln's abolition of slavery. It is a task whose successful accomplishment will be a fitting climax to a brilliant career devoted to the service not only of America but of the world."

The real meaning of the Plan (which is always capitalized when referred to in the Philippine press) General MacArthur outlines in other sentences: "With 160,000,000 pesos ($80,000,000) during the ten-year period of the Plan, we shall build an army of 1,250,000 men. With this defense, an enemy will have to sacrifice 500,000 lives and spend eleven billion gold dollars before being able to gain a foothold. [At another time he said four billions gold, a half million lives and three years of time, but let the discrepancy pass.] . . . What good is a dead Filipino to his country? The kind of patriots we want are Filipinos who, instead of dying for their country, will kill the enemies of their country." Is it any wonder that men in high position are saying privately that with this kind of talk from the "field marshal" the new Philippine army will be as likely to start killing American soldiers as anybody else?

What the Plan Will Do

The opposition to the Plan has been feeble from the first, and shows little signs of becoming an effectively organized force because of the lack of any real opposition party to the one in power. General Aguinaldo, disappointed seeker after the presidency, criticized it at first as a "useless pretense" and maintained that the country should rely, first, on American protection, and then on "the spirit of international justice which I hope will continue to exist." Camilio Osias, one-time commissioner to the United States, fought the plan in the legislature and through the early issues of his magazine, the Philippine Forum, but has had little to say in recent months. At first the Moros opposed it, saying that they already knew how to fight and wanted only that guns should be given them to demonstrate that they need no military training. Missionaries of the new way were sent among them—some to die by mysterious hands—and concessions were made, so that in the end there is likely to be less trouble than was expected from that quarter. The MacArthur plan is evidently going into effect. But when the superman from the Washington war department has gained his end, the Filipino will awake to a realization that the schools which have been his pride have been emasculated, while in their place stands a huge military machine which will play into the hands of fascist dictators at home and will cause endless trouble in relations abroad.

Waste

By Renwick C. Kennedy

SITTING on Johnston's porch you could hear the ring of the axes and the swish-swish-swish of the saws. Now and then there was a heavy crash as a large tree fell, but most of the crashes were so mild they didn't jar Johnston's cabin at all.

"That little ol' tree won't square four inches," Will Robinson said. "It's a shame to cut them saplin's."

"Times is changed," said old man Mock. "I've seen the day they wouldn't cut them little trees for firewood, and now they calls 'em saw-logs. Times changes and always for the worst. They uster be a heap better than they is now. You uster could make a livin' easy. Everybody had plenty of money, but it's hard to git along now. You can't make no more money. Them fellers ain't makin' nothin' out of them little trees."

I

"They ain't doin' nothin' but ruinin' the woods," said Johnston. "Them mill people just ruin the woods. That's all they do. Them little trees make good pines in ten years but them people don't care. Anything'll square four inches they'll cut and they burn and bust up the rest. They cut out everything they want and chop down the little young stuff to git it out of their way and then they set fire to the tops and when they git through there won't never be no more timber left. Yellow pine'll grow fast, but ain't nothin' goin' to grow if'n you burn it up. I figger they just burn it off for meanness. They go slash-slash-slash, and then they burn everything they don't slash."

"They don't do that way on their own land," said Will. "They'd git fired if'n they did."

"They sho' don't give a damn when they're cuttin' on my land," said Johnston.

"Now, I ain't agin burnin' if you do it in the spring," said old man Mock. "Course, you got to watch it. It's liable to burn yo' fences, but when you burn off the woods it makes it easy to find lightwood for yo' kindlin' and it makes the piney woods grass come out. You burn off the woods ever spring and you'll have early grazin' for yo' cows. It sho' do make the grass grow to burn off all them old leaves and pine straw from the yearth's surface. It don't kill the pines neither. I got a heap of little pines comin' back on land I burn ever spring."

II

"Don't nothin but black-jack oaks and sweet gum bushes come back on my burnt-over ground," said Will Robinson. "I'm agin burnin', myself. The air is blue right now from smoke. If'n it don't soon rain this whole country's goin' to burn up."

Will wiped the sweat from his forehead with his shirt sleeve. He lay on his back on the floor of Johnston's porch. Johnston sat on the floor, his back against the wall, his legs stretched out. Old man Mock sat in a chair with a cow-hide bottom from which the red and white hairs of the animal had not yet been worn away.

"The trees is about gone," Will continued. "Everything is gittin' destroyed."

"Most all the timber has done been run out of this country," old man Mock said. "I recolleck they used to be rafts on the river so thick you near about couldn't git out of sight of one. Lots of it been run out with oxen and mules and trucks, too, and this here Cedar Creek railroad. I been studyin' about it a heap. The fust people that come in here cleared up the land for farms. They cut down the trees and burnt the logs. Then they begun to do a little lumberin'. Then they begun to turpentine. Then they took to lumberin' proper until they ain't no more trees fitten to cut. Now they're blastin' out the stumps. They grinds the stumps up in a machine down here at Pensacola to git the rosin out of 'em. I reckon the next thing we know we'll be buildin' houses out of black-jacks and sweet gums."

"That'll be a sorry day," Will Robinson said.

III

"It's a time of destroyin'," old man Mock said, thoughtfully. "I stopped the Great Southern Rosin company from turpentinin' a forty of little pines of mine. They was killin' them. They'd scarify great wide strips. Some trees they'd cut all the way around, high and wide, instead of makin' a little catface on one side. I seen 'em hang six cups on little trees that ought to of had just one. They'll work a tree as long as rosin'll come. It'll kill the tree, the way they do it, or stunt it 'till it won't never grow no more. It don't hurt a tree to turpentine it right. It'll still make pretty good lumber. But if you overworks a tree you'll sho' kill it."

"People likes to kill things," said Johnston.

"They sho' do," said Will Robinson. "I knowed a nigger that killed three hunnert 'possums last winter. He et a heap of 'em and give 'em away and throwed 'em away. But he just loved to kill 'em was the main thing. I reckon he spent near about ever night in the woods. He gits pleasure out of killin'."

"Hit ain't only niggers," said Johnston. "White people love it, too. White people and niggers both done near about killed out everything in this country. They ain't no ducks now. I uster see the river covered with 'em for a mile or so. I've killed a heap of 'em myself. But they ain't hardly none now. They go furder south. They go down in Florida, I reckon. Them old Yankees down there won't let you shoot ducks. Yankees near about own everything down there."

"They ain't even many robins here in the winter now," said Will Robinson. "The woods uster be full of 'em."

"I heared Pete Hutcherson was poisonin' birds this year on account of some crows pullin up his corn."

"This here cotton poisonin' is killin' a heap of birds," said Johnston. "Hit's a-killin' bees and frogs

and lizards, too. I've seen a heap of dead uns in the fields and the big road."

"I like to see a lot of birds," Will Robinson said. "A man's a fool to kill birds, unlessen to eat 'em. The bugs would soon eat us up. I seen a man kill a mockin' bird the other day. I tried to keep him from doin' it but he shot it anyway. Just loves to kill, I reckon."

"They tell me you ought not even to kill a snake unlessen it's poisonous."

"Most of 'em ain't poisonous. They ketch rats and bugs and do a heap of good. But most people kill ever snake they see."

IV

"People is bent on destroyin'," said old man Mock. "Solomon says in the Good Book, 'Much food is in the tillage of the poor: but there is that destroyeth for want of judgment.' I been studyin' about it a heap. People is always destroyin' something. Someday they ain't goin' to be nothin' left. They destroys the trees and the birds and the animals and the land. It's a wonder to me the Old Marster stands for it."

"I went to Birmingham on the train two year ago and all along the train track it looked to me this here durn state's washin' away. I never seen so many of these here erosion places. It looked like ever field had 'em," Will Robinson said.

"I got a heap of 'em on my land," Johnston said.

"People ain't got no sense," said Will. "It's ignerance at the bottom of it. You take these here evergreens they ship out of here ever winter. If people had any sense they'd be more and more ever year. But they don't know how to take kere of 'em. They pull up the ferns by the roots. That ain't no way to do. If they had any sense they'd cut 'em off and next year they'd come up agin. But they'll just grab a handful and pull it up. They'll grab a smilax vine and pull it out of the tree and cut off what they want and leave the vine layin' on the ground. It'll put out a few little spindly suckers for a year or two and die. They ought to cut it off at the bottom and next year it'll grow out strong from the roots. They'll chop down a holly or a yaupon bush to get a few limbs out of the top instead of usin' a ladder and leavin' the tree to grow. They ain't got no sense."

V

"I got some of my old grand-pappy's letters," said old man Mock. "On rainy days I gets 'em out and reads 'em. They tells about how things was seventy-five years ago in this country. One of 'em tells about him collectin' deer hides and bear hides and shippin' 'em to New York. They ain't been no bear in here for sixty years, exceptin' one now and then. They was two in here a few years ago. I knowed they was here because I seen the tracks. But people wouldn't rest until they hunted 'em down and killed 'em.

"My grand-pappy once collected 1,000 deer hides and took 'em to Pensacola and shipped 'em to New York. I recollect when they was plenty of deer in here but they ain't nary a deer in the swamp now.

"They uster be plenty of turkeys in the woods. You would hear 'em gobblin' everywhere all spring, but it's a hard matter to find one now.

"When I was a boy they was otter and coons and mink and skunks and beavers and foxes and wild cats all over this country. The otter and mink and the beavers is plumb gone and they ain't many coons and foxes and cats left and it's a seldom thing to find a skunk.

"I recollect they uster be flocks of wild pigeons. They'd darken the elements comin' in at early dark, they was so many. But they ain't a pigeon left. I seen in a paper where somebody offered $500 or $5,000 for one and nobody could find one. They uster be flocks of doves and blackbirds. You could shoot into the flock without aimin' and git five or six. Doves is sca'ce now and you don't hardly ever see a blackbird. Even quails is hard to find.

"It ain't only birds. They uster be fine wild oats ever'where in the woods. Cattle stayed fat on 'em. But they's gone. Too much burnin'. The canes is gone, too, and the pines, along with the deer and the turkey and the ducks and the bear.

"They's too many people in the world. God's little critters ain't got no chanct agin' shotguns and steel traps and poison, no more'n a long leaf pine sprout's got agin' a ax.

"The world's gittin to be a pore place to live in. They's too many people, and all of 'em bent on destroyin' creation, it seems like."

Another little pine fell in the woods.

"I don't see how people's goin' to build houses out of black-jacks and sweet gums," said Johnston.

"They'll sho' be sorry houses," said Will Robinson.

VERSE

Nocturne

THE garden is a wood cut, black and white—
Here, sooty shadows; there, moon-ivory sheen.
The trees blocked out in blurs of ebon height
With misty luminosity between.
Gone, Canterbury purples, rambler reds,
Calendulas' bright orange, larkspur blue.
Feathers of white peacocks, the perennial beds,
Whereon ghost eyes of color flower through.

The lilies cup a glow of lunar shafts;
A fountain throws a scarf of spangled tulle
Across night's shoulders, dusky-beautiful;
Gray moths attend their secret, ancient crafts,
And where it clambers up an oak's rough bark,
Pale clematis showers stars into the dark.

ETHEL ROMIG FULLER.

Penciled Pines

IF all the black penciled pines could write
On that blue envelope of sky
Each of the thousand letters would be signed:
God.

CHARLES GRANVILLE HAMILTON.

NOVEMBER SURVEY OF BOOKS

A Good Word for Liberalism

THE PROMISE OF AMERICAN POLITICS. *By T. V. Smith. University of Chicago Press, $2.50.*

PUBLISHED during the past summer, this wise and piquant discourse upon the nature and behavior of man as a political animal quickly passed into a second edition—but not too quickly to permit its author, stimulated by James Truslow Adams' criticism, to enrich that second edition with a new and extended preface so informative as to the book's direction and destination that it might easily save a lazy reviewer the trouble of reading further. But one who goes that far will be almost surely caught so completely by the double charm of matter and manner that there can be no stopping short of the end.

Mr. Smith was invited to serve, and did serve, as judge in Mr. William Hard's contest wherein a thousand dollars of good republican money was offered for the best essay on "Why I shall vote for Roosevelt." In naming the winners he stated that he was giving to each of ten others who deserved honorable mention "a copy of my non-partisan book on politics"—meaning this book. It is non-partisan. The author himself is a sturdy democrat. A professor of philosophy in Chicago, he commutes to Springfield as a senator in the Illinois legislature and occupies radio time on one of the national chains for the democratic national committee. So in action he is far from being non-partisan. He plays ball with his own team, opining—not without reason—that politics is the kind of game that can be played only with a team. But when he discusses the principles, the phenomena and the promise of politics, partisanship is laid aside. This is perhaps one aspect of that "dual personality" of which he whimsically accuses himself when he reviews his own book in the International Journal of Ethics, of which he is the editor. But it is a boast, rather than an accusation. He not only admits that he is sometimes a party man and sometimes a thinker detached from party; he is glad of it; it is consistent with his theory of the nature of man and of politics.

For man is, says Smith, a creature who envisages perfection and does the best he can, which always comes much short of perfection. Politics has to do with the attainable and the available. The quality that it most imperatively demands is "skill." But man is never completely human when he is wholly satisfied with the immediately attainable or compromises too cheaply or too permanently with the exigencies of the moment. If this suggests little of what the author says of the promise of American politics, at least it suggests the spirit in which he says it. He is both idealistic and practical; high-minded, hopeful, tolerant and earnest; and merry also, with a twinkling gaiety of style which no discerning reader can mistake for frivolity.

The heart of it is that T. V. Smith is an unintimidated defender of liberalism, and even of parliamentarianism. He is not unaware of the criticisms to which the whole democratic process has laid itself open during the past century, or of the drift toward authoritarianism both in the practice of autocrats and in the theorizing of intellectuals dismayed by the "confusion" of our time and its "lack of integration." But still he believes that the future welfare of the human race, in culture as well as in peace and prosperity, depends upon the exercise of individual freedom of thought, speech and choice.

I suggest this book as an antidote to the seductive poison of all attempts—and I think of Mr. Christopher Dawson's "Religion and the Modern State" as the best and therefore the worst of these—to discredit the liberal principle and to seek security and integration for the social order by subjecting it to the domination of a theocratic authority. It seems idle to argue that the world must go back to autocracies, whether secular or spiritual, because liberalism has failed. To be sure, the increasing magnitude of the economic process and the dizzy speed of social and mechanical changes have furnished problems faster than liberalism could solve them. But liberalism was not tried at all until autocracy had been cumulatively and catastrophically failing for centuries. Smith discusses communism and fascism, as proposed alternatives, and "Americanism." His conclusions, as well as his arguments, should hearten American liberals of every party. It should also be a portentous warning to those who think they have delivered a formula of permanent validity when they have solemnly quoted, "That government is best that governs least."

W. E. GARRISON.

The Distemper of Our Times

IN THE SHADOW OF TOMORROW. *By J. Huizinga. W. W. Norton & Co., $2.50.*

THIS PAST summer in Germany I repeatedly found one book on the desk of pastors, rabbis and intellectuals. Again and again I would be told, "How this book escapes suppression is a mystery to us." Although Professor Huizinga's volume is still sold it is not allowed to be displayed in the shop windows. The German press has reviewed it copiously and in some cases sympathetically, and this in spite of the fact that it attacks almost every principle upon which national socialism has built.

Hitler's leading paper, "Der Völkische Beobachter," calls "In the Shadow of Tomorrow" an excellent book! After paying tribute to Huizinga's international reputation as a historian of culture (especially for his work "The Waning of the Middle Ages"), this nazi publication declares that the present influence of this latest book "sounds over the world like a trumpet blast." The only answer the nazi reviewer can muster is to quote the book's subtitle, "A Diagnosis of the Spiritual Distemper of Our Time," and chide Huizinga for not offering a cure as well as a diagnosis. Since the author is from Holland he is supposed to be unable to understand the cultural necessities of the great powers which were caught in the maelstrom of the war and the subsequent "peace."

The critic stands in his own right, however. He does not have to be a prophet as well. Neither Spengler nor Burckhardt constructed the "mighty blueprints of new highways," which Hitler's newspaper awaits from Huizinga.

Typical of the spiritual distemper of our time, according to this Dutch scholar, is the political philosophy that sees the state as amoral. Before our eyes we are witnessing the destruction of the idea of the state. A stirring chapter bears this title: "The State a Wolf to the State." If right consists in what I do, or my race or nation, the only outcome can be "anarchy and revolution." The practice of *coups d'état* and palace revolutions "follows inevitably from the logic of the absolute State." We are witnessing the overthrow of international morality, and with it the overthrow of the conception of the state as such, for if every class or state is a law unto itself there is nothing left except the wolf.

Someone may interject, Were states ever "good little boys" to each other when international complications arose? Professor Huizinga finds history and human nature forbidding this view. Nations act out of self-interest. "Considerations of international morality will drive them only a fraction of an inch off this course." But this fraction of an inch is the difference between the ascent from barbarism and the return to it. It "represents the difference between honor and loyalty and the

jungle, and as such reaches further than a thousand miles of ambition and violence."

Epigrammatic chapters continue the analysis of our modern malady. The author does not say so, but one senses that for him the nazis focus the distemper of the times most sharply. "The Worship of Life," for example, is one chapter title. Following the decline of the critical spirit and the disavowal of the intellectual principle comes the cult of life-worshipers. Objective history teaching is to be banned; history must feed the ego of the nationalist. How far gone the world is may be seen from the fact that one of the most developed of peoples accepts greedily a history doctored up by wish and fantasy and presented to them in a book brazenly called a "Mythus." The symbol of blood fits nicely into this new paganism, an image which catches "the active principle of life in one striking word." The will, not the mind, is to be heralded. Hence, march, sing, shout, affirm your greatness, rather than think, criticize, confess your sins. It is a symptom calamitous.

Another word heads another chapter—"Puerilism." This is defined as "the attitude of a community whose behavior is more immature than the state of its intellectual and critical faculties would warrant, which instead of making the boy into a man, adapts its conduct to that of the adolescent age." Huizinga here introduces a mild defense of America from its European critics. To be sure national puerilism is rampant in America, but one must remember, he says, that America *is* younger than Europe. Much of what Europeans consider puerile in Americans is really a wholesome and safeguarding naïveté. "Besides," continues our Dutch observer, "the American is no longer blind to the excesses of his youthfulness. Did he not give himself Babbitt?"

"Superstition" likewise is back. "It stimulates the imagination and helps us to forget the narrow limitations of our understanding." Pseudo-science and historical legend lay hold of the mass mind encased in fear and battered by slogans. The cult of militarism is a typical example of a fascinating false faith. "The persistent belief in the utility of war is a superstition in the most literal sense, a survival from earlier phases of civilization."

There are other brilliant chapters discussing symptoms seen in art and literature, comparing the present crisis with those past, examining the fundamentals of culture, the misuse of science, and heroism.

Two final chapters are called "Prospects" and "Katharsis." In his preface Huizinga foresees the accusation of being a pessimist; he replies in advance, "I am an optimist." It is not too clear what the bases for optimism are, and the book was not written to express them. But certain hopes are seen. 1. Contemporary humanity wills *not* to perish. Huizinga writes bravely: "Our faith in work, our belief in the possibility of salvation and the courage to promote it, none can take from us." 2. History allows no prediction save that the course of human relationships is unpredictable. "The unknown *may* mean ruin. But as long as expectation can hesitate between ruin and salvation it is our duty to hope." 3. In every organism the symptoms of disturbance attract most attention. "It is possible that in the great body of mankind the healthy flow of life nevertheless continues more powerfully than it would seem. The disease may work itself out." Thousands of men continue the patient work of worship, culture and research, unperturbed by folly and violence. 4. The very process of nationalism is giving rise to a new interplay among nations. Its evolution is hair-raising and always on the verge of disaster, but it is "a world politics none the less, an embryonic form of international collectivism." 5. There is an increasing realization that culture has a dependence on social justice. 6. The churches, purged and strengthened by persecution, may triumph if they succeed in purifying the hearts of their members. "It is conceivable that one day Latin, Germanic, Anglo-Saxon and Slavonic religious spirit will meet and penetrate one another on the rock-bottom of Christianity in a world which also grasps the straightness of Islam and the depths of the East."

Every page of this book will stimulate its readers to see the evil in the dream which is today, and to shake it off. Men must tear themselves from the dream of their return to the animal—"the dream," as our author puts it, "of their hands growing into claws and the tusks between their lips."

EWART EDMUND TURNER.

Schweitzer Turns to India

INDIAN THOUGHT AND ITS DEVELOPMENT. *By Albert Schweitzer. Henry Holt & Company, $2.50.*

JUST as in his "Quest For the Historical Jesus" Schweitzer moves "from Reimarus to Wrede," so here he travels from the Vedas to Vivekananda. Straight through the prolific jungle of Indian thought he has cut a path. He has made a notable selection and arrangement of materials exhibiting the whole. The process takes him through what has loosely been called "Hinduism" and also follows the various protesting and reform movements, such as Jainism, Buddhism, Sikhism, the modern samajes and new leaders such as Ghandi, Tagore and others.

The treatment is brief. It avoids entering into details of Indian religions. Technical terms are used sparingly, and the author speaks in "ordinary, comprehensible language." He has an excellent translator. Indian thought is approached without prejudice or undue idealization. It is more than a description; it is a critical examination. There is comparison with western thought.

The author believes that Indian thought can be reduced to continuity and something like system. The supreme problem is, "How can man attain to spiritual union with infinite Being?" This is a mystical quest. There is also the inescapable problem of ethics, which in India is conceived in terms of all living beings. The Indian world-view is governed by two conflicting ideas; that of world-and-life-negation which regards existence as experienced within or developed without as something meaningless and sorrowful, to be mortified and renounced; and the element of world-and-life-affirmation which regards existence and the developing world as something valuable to be preserved, furthered and perfected.

Through the Indian sacred writings the ideal of world-and-life-negation holds sway. For this world-view there can be no real ethics. In the Bhagavad Gita negation and affirmation occupy the throne together. Notwithstanding its exhortations to kindness and devotion, its justification of killing offers arguments which make it largely unethical. Schweitzer thinks the Bhagavad Gita "the most read and most idealized book in world-literature." The "samajes" were pioneers of modern Indian thought. They sought "to improve the physical, spiritual and social conditions of mankind." Ramkrishna and Vivekananda, his pupil, both held *belief* to be of secondary importance and accounted *piety* as supreme. Thus, for them, every religion becomes a true religion for its votaries. All these reformers stood for love in action and sought to establish its authority from their scriptures.

The philosophy of Gandhi is "a world in itself." He has an inheritance of world-and-life-negation, but no Indian has ever taken such interest in concrete reality. His "passive resistance" is really a "non-violent use of force." He has a vehemence which prevents him from waiting for an idea to conquer spiritually. "He has never altogether succeeded in controlling the agitator in his breast." In Tagore, ethical life-and-world-affirmation triumphs. "The Goethe of India gives expression to

this truth in a language more profound, more powerful and more charming than any man who has ever gone before him." His one fault is that he tries to proclaim his position as ancient Indian wisdom. It is really not derived, save by violence, from the Vedic texts, accurately interpreted.

Indian thought is only at the beginning of the changes which must come. It must face realism. "In its knowledge of the supra-sensuous it must determine to renounce the aid of fantasy and poetry from which it has drawn so plenteously up to the present to give up the elastic conception of the truth of which it has hitherto availed itself and determine finally to make itself independent of the authority of tradition." The author's conclusion is: "In mysticism, derived from ethics, man possesses directly and inalienably a world-view in which all the ideals of true humanity are firmly grounded and from this at the same time he draws the most profound spirituality and the strongest incentive to activity."

This volume should by its very boldness arouse within interested circles a discussion comparable to that which arose about the "Quest for the Historical Jesus." It is without question one of the important religious books of the year.

W. D. SCHERMERHORN.

How Man Became Moral

CULTURE AND CONSCIENCE. *By William Creighton Graham and Herbert Gordon May. University of Chicago Press, $2.50.*

THE AUTHORS of this volume, the latest in the series of handbooks on ethics and religion issued by the publishers, are members of the Old Testament faculties of the University of Chicago and Oberlin respectively. Its thesis is the influence of Canaanite civilization upon the life and thinking of the Hebrews, and accordingly upon the religion of the Old Testament. This is enforced by copious use of the archeological material found in Palestine in recent years, including the important Ras Shamra excavations.

The dawn of culture will be discovered to a limited degree in Egypt, as Professor Breasted has made clear. But to an extent hitherto unrecognized the environment of Canaan furnished the immigrant "Hebrews," a diverse and varied racial complex at its best, a far larger proportion of their mental and moral furnishment than has been perceived. "The roots of the Christian religion will be found to lie more deeply in the Hebrew and Canaanite ideology than is commonly supposed by many who seek them elsewhere. The influence of Hellenism on the Christology of early Jewish Christianity has been grotesquely exaggerated. Many of the so-called Hellenisms are native to Jewish and Hebrew culture, and even in some cases to Canaanite culture" (p. 312).

The impress of the indigenous cult of the dead and the native fertility cults, the influence of Hyksos and Cretan infusions, and the fact that it was not Sinai but Canaan that furnished the most significant factors to Israel's cultural life, are given explicit statement and illustration. The story of Hebrew development in the "land of promise" from the beginnings of its education, through the first steps and the ordering of faith, through political upheaval and tribal particularism to nationalism and imperialism, and the successive interplay of disintegrating and regenerative forces, disclosing at length "the divine plan in the blurred record," provides an illuminating presentation of the evolution of Hebrew history and religion, and throws new light on the New Testament and the origins of the Christian church.

In the discussion of this theme careful descriptions of the important "finds" in Palestine are provided, with illustrative sketches which furnish a vivid picture of the recent archeological chapters in Palestinian excavation. With this background of primitive and contributory experience is contrasted the contribution of those forceful personalities who were the true guides in charting the path of Israel's spiritual achievement and in preparing for the notable disclosures made by Judaism and Christianity. An appendix deals in admirable manner with the work of research in Palestine, the method and results of pioneering the "new past" in that most historic of lands.

The competent authors have collaborated happily and with valuable results.

H. L. WILLETT.

Petroleum and Public Policy

HOT OIL, THE PROBLEM OF PETROLEUM. *By Samuel B. Pettengill. Economic Forum Co., $2.50.*

TWO YEARS age the house of representatives authorized its committee on interstate and foreign commerce to study the petroleum industry to determine whether it was sick and what, if any, legislative remedies should be prescribed. It was known as the Cole committee and one of its members, the Honorable Samuel B. Pettengill, of Indiana, became the author of this book.

Needless to say, the committee soon discovered that advance reports of the oil industry's illness were not exaggerated. The disease turned out to be a strange combination of epilepsy and delirium tremens, and Messrs. Cole, Pettengill and the rest are still looking for a remedy.

A few major facts must be stated just by way of introduction: Oil is today the biggest stake in international diplomacy. No war can be fought by any nation without a steady inflow of petroleum in prodigious quantities. It is America's largest industry and, since 1859, our country has supplied 65 per cent of the total world output. In 1934, for example, Russia was a poor second with 11.5 per cent. No one knows how long our supply will last, but the wastage under present methods of production is too terrible to contemplate.

The chaos which reigns in the American oil fields is described by our author in the following words: "Petroleum is the most individual of minerals. It is a law unto itself. It is here today, gone tomorrow. If you don't get it your neighbor will. From this physical nature has come the 'law of capture,' the doctrine that it belongs to him who reduces it to his possession. 'Finders keepers.' . . . Consequently whether the price is $3.00 or ten cents per barrel, whether the market is glutted or not, and regardless of the waste of the pent-up energy of the reservoir, you must get your oil and as much of your neighbor's as possible—today, now," or "lose it forever."

And the problem? Mr. Pettengill states it in these compelling words: "Consistent with all possible salvage of the rights and benefits of private enterprise, to produce the greatest amount of petroleum and its products for the longest possible time, at the lowest possible price, for the largest possible number of the present and future generations. Some formula. Easy to state, hard to apply."

Now, of course, Mr. Pettengill's insuperable difficulty is stated in the opening phrase: "Consistent with all possible salvage of the rights and benefits of private enterprise. . . ." In no other major economic undertaking is the need of long range social planning so altogether obvious. Private enterprise has spelled chaos in the oil industry whether it involved neighbors living over the same pool or huge corporations seeking their monopolies. Entirely aside from its effects on human beings, it is simply suicidal from the standpoint of conservation. Most of our oil is being wasted because under private enterprise abject profligacy is unavoidable. Mr. Pettengill all but admits this. We may not, in the end, need all the oil we have in this

country, but no one knows how much or how little we have and to continue the present waste simply to "salvage private enterprise" is nothing less than social stupidity.

Far more practicable does our author sound when he says: "Oil is but an incident, an illustration. . . . If democracy fails . . . it will be because it fails to meet the new problems of a new industrial world in which economic structures transcend state lines. . . . If business proves incapable of self-discipline in the interests of the millions, government will occupy new ground. . . . No constitution however revered . . . will long check their course."

To all of which we should respond with a lusty Amen.

EDWIN T. BUEHRER.

Drama of the Supernatural

MODERN RELIGIOUS DRAMA IN GERMANY AND FRANCE. *By Margaret Hayne Harrison. The Stratford Company, $2.00.*

DEFINING religious drama as that which has for its primary purpose "the expression of the supernatural," Miss Harrison proceeds to survey recent manifestations of such drama in Germany and France. Under "supernatural" she includes mystical and occult. She holds that religious drama so defined has come largely as a protest against the materialism of the age and the horrors of the world war. Much of it—especially the *Laiendrama* of Germany—has sprung from a desire to return to the old faith and a simpler life. Sympathetically she traces its development from the plays of Hauptmann, Rilke, Hofmannstahl and Max Reinhardt, through the "anthroposophical" dramas of Rudolf Steiner, to the community religious drama of the German peasants. She follows a similar movement in France.

To this reviewer it seems that these playwrights are not trying to interpret life or to shed light upon the spiritual struggles of our day; they are seeking an escape, or, to use a more euphonious phrase, "to transcend revolution by other-worldliness." Miss Harrison is not critical of this. She finds it voicing "humanity's longing for the life of the spirit." But it may be humanity's longing for a soft pillow. The book presents a valuable record of German and French trends in supernatural and occult drama, but there is no pattern here for American religious dramatists who seek to wrestle with spiritual difficulties of our generation and not run away from them.

FRED EASTMAN.

Transition in the Levant

WESTERN CIVILIZATION IN THE NEAR EAST. *By Hans Kohn. Columbia University Press, $3.50.*

IN THESE words Professor Kohn phrases what is the virtual theme of his study: ". . . what is going on in the Levant is typical of a process which is now world-wide—the effort of the colonial and semi-colonial countries to achieve emancipation." Tracing the recent exterior and interior developments in Egypt, Iran, Syria, Iraq, Turkey and Saudi Arabia, the learned author shows conclusively that these regions are passing through an epochal series of changes whose ultimate outcome no one can yet precisely foresee.

He brings to his task almost twenty years of intimate knowledge of the Levant, including years of residence in its various regions. Now a political refugee from Germany, he is a brilliant recent addition to the department of history at Smith college. This book reveals some of the reasons why many Americans regard him as an authority on the region his volume essays to cover.

The reviewer found particularly lucid the explanations of Kemal Pasha's regime in Turkey. Similarly excellent is the analysis of the high politics around the Suez canal and its hinterland. Having spent the last few months in the American "dust bowl," the Mesopotamian heat record of 113 degrees F did not impress me as much as might have been expected. Likewise, the description of man-made deserts in the Near East has an oddly familiar ring to it; *cf.* Stuart Chase's "Rich Land, Poor Land," *passim.* The author's concluding expression of faith in the outcome of the present impasse in the Levant is an encouraging note after a volume in which many perplexities are made all too clear.

Does not the following passage partially apply to our nation and our own time? "The transition from one stage of civilization to another is always a painful and confused process and seldom pleasant to watch. An old civilization, self-contained and harmonious in its working, is destroyed; and then the internal balance, the peaceful security, and the dignified elegance . . . begin to disappear." Let us hope, as Dr. Kohn bids us to in the case of the Levant, that what will emerge tomorrow will be stronger and better because of our own age of transition.

J. DUANE SQUIRES.

Survey of Christian Art

CHRISTIAN ART. *By C. R. Morey. Longmans, Green and Company, $1.75.*

PROFESSOR Morey's little book will be of value to those who read it for what it is, a brief, popular survey of a huge subject. It is unusual for a scholar of this competence to address his efforts to so large a public. For it means inevitable sacrifices, such as the following three:

First, the author has to express himself dogmatically on doubtful questions where the uncertainty which he normally shares with others of his profession would be difficult to present without confusion to an audience of the uninitiated. For example, on the first page of the first chapter, Morey says, "the atrium of the house became the *paradisus,* or *parvis,* of the medieval cathedral." Now, many scholars do not think this feature of the church derived from the ancient domestic atrium at all. Some think that the ancient house had little to do with early church forms. There are many theories, among which those emphasizing the contribution of synagogues, temples and other public buildings to the church are at present flourishing, while that expressed by Morey is tending to sicken.

Secondly, the author of so condensed a survey has to record judgments of value without clarifying his premises or developing his reasoning. A painful example of this is the last chapter, where Morey tries to depreciate the Italian renaissance. The inexperienced reader will merely be upset by the resultant omissions and commissions. With memories of the massive walls, heavily voussoired arches and colonnaded courts of the renaissance *palazzi,* he will hardly understand what Morey means by saying, "the building stands by virtue of the Gothic vaulting within." A presentation that chooses Filippo Lippi's Coronation as the exclusive representative of the Italian *quattrocento* is one-sided. In fact, Morey's notion of the early renaissance as a period of unselectivity, discursiveness, promiscuous composition, and the like, demands leaving out of account those who are usually thought its leaders, Masaccio, Piero della Francesca, Mantegna and Leonardo. The statement that neither the Van Eycks and their followers in the north, nor the Italians of the fifteenth century were consciously forsaking the ways of medieval forbears is misleading: the former were conscious of a revolution in the art of painting; the latter were voicing (Ghiberti, for example) the belief that they belonged to a new age—and formulating for us, indeed, our conception of the middle ages as an historical period.

Thirdly, so short a book does not permit the author to define

his concepts and he may end in confusing them himself. Morey uses *naturalism* and *realism* interchangeably, for instance, but differentiates at times between nature and reality. The use of a word in different senses is permissible, of course, but unhappy when the context does not make the meaning clear, and when the shift from one sense to another leads the user astray.

The conclusion of the book is a bit quaint. Morey dismisses from consideration the artistic movements of the last two centuries, saying they "can hardly be classified as Christian art, since they recognize no inspiration higher than the human mind." Does he mean that no one, not even a Joseph Smith, has believed in divine inspiration during the last two hundred years; or does he mean that prior to that time all Christian artists, say Rubens, Ghirlandajo, Titian, the architects of St. Peter's and S. Vitale, believed their works divinely inspired?

In fine, I regard this book as confronting the beginner with too many hazards but offering the professional an entertaining and rapid course through the art of eighteen centuries.

JOHN SHAPLEY.

A White and a Black Man

IN THE DEEP SOUTH. *By James Saxon Childers. Farrar and Rinehart, $2.50.*

VINES twisted in brown and green loops around the green branches. The odor of the forest is not sweet like flowers, or bitter like weeds; it is made of a hundred scents like the breath of trees and of new bugs and new flowers, of old decay, of logs rotting, insects dead, and birds too. That is the South! Race relationships twisted and complicated by a myriad forces.

"That's one of the jobs we got down here. . . . We got to teach these Red Necks that there's a closed season on Negroes, that they can't shoot them whenever they want to. . . . These Hill Billies and Yahoos saw the old Ku Klux Klan ride after the Civil War; and they got the idea that to belong made a man a member of the quality. So they hang on, thinking it proves they got blue blood, and thinking it maintains White Supremacy—that rusty old sword which has done more to hamstring the South than malaria, hookworm, and illiteracy put together. . . . There's another side to it: there's the white man's side. You know Dave and other Negroes like him; but most Southern white men know only the primitive, the almost jungle, Negro that we have here in the South. Why, I bet you there won't be two men on that jury today who ever heard a Negro speak a grammatical sentence. When Dave begins to talk, it'll be as big a surprise as if you took a gray mule in there and he sat down, crossed his legs, and began to discuss Rembrandt etchings. . . . Thats' one reason I get so damned mad when Northerners try to tell us how to run things. . . . Why the hell don't they learn that there's no longer a solid South? I'm the South. You're the South. There are thousands others like us who are trying right now to help the Negro and better social conditions down here. By God, why don't they work with us, if they really want to help? Why don't they stop saying don't, and begin to ask how? . . ."

"In the Deep South" is the story of two southern men: one white, one black. Both of them were college graduates. Both of them were born in the South and attended a northern college. Both of them were soldiers in the world war and traveled after the war was over.

Dave Parker, a Negro, was reared in Macon, Georgia, played football as halfback on the team of a northern college. His team-mate was Gordon Nicholson, a white boy from Birmingham, Alabama. At college, a friendship grew between these two southern boys . . . a friendship which overcame racial barriers. When college days were over, they both drifted back to Birmingham to live.

James Saxon Childers sets forth in this novel the problems involved in the association of a white man and a black man in the South of today. Parts of the novel seem oversentimental, but there is plenty of sentimentality in the South. One who wants a good portrayal of race relationships in Alabama, will find it in this novel. There is plenty to challenge those who desire to pit their strength and energy against ignorance, arrogance and intolerance.

RICHARD L. JAMES.

New Light on the New Testament

A FRESH APPROACH TO THE NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE. *By Martin Dibelius. Charles Scribner's Sons, $2.00.*

PROFESSOR DIBELIUS' "History of Early Christian Literature" appeared ten years ago, as two volumes of the pocket-library called the Göschen collection published in Berlin. It has been well known and widely used by scholars outside Germany, as well as by teachers and students in his own country. It is well entitled now, in English, a "fresh approach"; for the author sets the early Christian writings against the background of their own times and interests and studies the canonical writings in relation to the uncanonical. The synoptic Gospels, for example, are examined in the light of surviving fragments of other gospels, such as the Gospel of Peter, that according to the Hebrews, and so on. The whole process of Gospel-writing is a product of the crystallization of the oral tradition, which came down as separate stories, anecdotes and sayings from the lifetime of Jesus himself. Here Dibelius is especially good, for he combines most ably both literary and form criticism, as a master in the two fields. The early Christian apocalypses, letters, sermons, hortatory and liturgical writings, and histories of the apostles, all find their place and are explained in terms of the various religious needs which they met. The book is brief, stimulating and readable.

But it is a great pity that the English translation is so poor. The translator is not at home in English idiom, and in places betrays unfamiliarity with the subject. For example, the *Didache* is simply not the "Apostolic Decrees" (p. 23). What was the translator thinking of?—Acts xv? or the "Apostolic Canons"? "Athenagorus" (p. 17) may be a misprint; but not "Apostolic Decrees"! Or take this couplet from Goethe (p. 27):

> For there so weighty was the word
> Since it was only spoken heard—!!

There is no excuse for translation like this; nor any reason under the starry skies why writers of theological works should indulge in barbarous English; nor why Dibelius' fine little work, written in clear and flowing German, should appear in an English version which requires constant checking with the original. It makes one think of the Philadelphia bookseller Allen's remark about the Bohn Library Plato: "A readable translation, provided one uses the Greek as a pony."

FREDERICK C. GRANT.

More Lives Than a Cat

THE LIVES OF TALLEYRAND. *By Crane Brinton. W. W. Norton & Company, $3.00.*

TALLEYRAND has always had a bad press. Doubtless he deserved it, in a sense. He was one of the practical politicians who habitually and successfully swapped horses in the middle of every stream. Chameleon-like, he changed his color to match all the successive hues presented by the kaleidoscope of French politics in the half century following 1780.

The Machiavellian quality of his diplomacy has become a legend, but the legend had truth behind it. Few men have been the subject of so many unfavorable biographies.

Mr. Brinton comes not to secure a complete reversal of this general verdict, but to give the devil his due, and even to show that he was in some respects a meritorious devil. If no man is a hero to his valet, most men are idols to their biographers—or were until the debunking school arose. Talleyrand to this biographer is an idol (if at all) not only with feet of clay but made of clay up to the neck; above that he had a marvelously clear head. He had no quixotic notions about going down with his ship for honor's sake; he knew exactly when to leave a sinking craft and how to do it without even getting his feet wet; but he also knew how to pilot the vessel through troubled waters.

Forced into the priesthood against his own inclination, he became a bishop by the king's favor in his early thirties, living meanwhile a life of fashion and pleasure. He took an active part in the French revolution, to which his chief contribution was his support of the financial plan of issuing *assignats* (paper money based on confiscated church property) and the civil constitution of the clergy. When the increasing violence of the revolution left him behind, he was fortunate enough to be banished before the terror set in, and spent four years in England and America. (He could not understand why Alexander Hamilton should have difficulty in living on his salary as secretary of the treasury. The idea of having control of the treasury and not dipping into it seemed to him fantastic.) Back in France and having resigned his bishopric and renounced his priestly vows, he became minister of foreign affairs under the directory, then under the consulate, then under Napoleon as emperor. By a supremely skillful lightning change, he shifted from allegiance to Napoleon to the returning Bourbons in 1814, was virtually head of the provisional government and then Louis XVIII's minister of foreign affairs. The high point in his career was the adroit diplomacy by which, at the Congress of Vienna, he brought beaten France back into the family of nations with a front seat at the European council table and gave her an influential part in re-drawing the map of Europe which her upstart emperor had scrambled. After a period of private life, the revolution of 1830 brought him back to serve Louis Philippe as ambassador in London. And at the end the renegade priest and apostate bishop, with one wife and several mistresses in his record, made his peace with the church and died in the odor of sanctity.

It is obvious that a man who could serve so many and such diverse masters, and grow rich and famous while doing it, had a more than catlike capacity for falling on his feet. Yet it may be held—and Mr. Brinton shows it—that a certain quality of consistency runs through his whole course. He was for a liberal and limited monarchy on a national scale, for reduction of the financial and political power of the church, and for international peace by the confinement of each nation within its proper boundaries and the settlement of controversies by diplomacy. He broke with the church because it was too rich and arrogant, with the revolution when it became republican and violent, with Napoleon when he became obsessed by dreams of empire, and with the restored Bourbons when they tried to revive absolutism.

This is no whitewash, but it is a more favorable, and I think a fairer, view of Talleyrand's character than that which legend has made familiar. True, Talleyrand took and gave bribes, he sold Metternich a collection of Napoleon's letters for a hundred thousand dollars (but there was probably more blackmail than treason in that), and his private life was scandalous even for his own time. But he served his country as diplomat and statesman not unfaithfully, and more effectively than many a better man would have done. One can scarcely avoid the conclusion that Talleyrand had political principles! In writing his life, Mr. Brinton has necessarily written an important chapter in the history of European diplomacy. (I wonder why he refers to the Widow Beauharnais, who became Napoleon's first empress, as having been "born Hortense de Beauharnais.")

W. E. G.

Affirmations About Prayer

TAKING HOLD OF GOD: *Studies on the Nature, Need and Power of Prayer. By Samuel M. Zwemer. Zondervan Publishing House, Grand Rapids, $1.50.*

MUCH excellent devotional material is to be found in these pages, some of it new and much of it unique. The distinguished former missionary to the Moslems, now professor of the history of religion and Christian missions at Princeton theological seminary, is so enthusiastic, however, to display his conservative theology, that otherwise splendid reflections upon prayer lose much of their significance. There is a golden opportunity for some one sufficiently competent to write a book dealing with the ways in which men may lay hold of God in thought and purpose and nature. Doctor Fosdick rendered such a service years ago, and to this day his book has priority over all other books on prayer, not only in circulation but in usefulness.

The disability which makes Dr. Zwemer's book such a disappointment probably inheres in the reason for its writing. He was alarmed at an article that appeared in The Christian Century something over a year ago, under the title: "Why Not Use a Prayer Wheel?" He determined to answer it. But his answer, in temper and technique, serves only to fortify the point that article made. Which is really too bad, for that article deserved answering! To Dr. Zwemer, it was "liberalism at its worst."

Quoting Heim to the effect that prayer is "a power to force the fundamental laws of the physical world off their hinges," he calls "all so-called scientific or philosophical objections to prayer futile." Why are they futile? They "fall to the ground when we have faith in the testimony of God's Word and in the experience of his people since the world began." One can imagine how Dr. Zwemer defines "God's Word" and "God's people." Much is made by him of "the power of prayer in the realm of nature," and he has no end of assurance that "prayer has power to produce special providences." Without adducing one iota of proof, he makes the sweeping assertion that "when we throw into the discard all that is distinctive in the Christian faith—a belief in a living God who rules the world; faith in Jesus Christ the Son of God, who died on the cross for our sins, who rose from the dead and lives today; the power of the Holy Spirit; and in the authority of God's Word—we cut the nerve of all prayer."

All of which goes to show what happens to a man's "arguments" when he starts off with the nature rather than with the naturalness of prayer! For those already committed to this author's theology, his chapters may have some value, for there is religion in these pages, and beauty, too. But at the moment I can think of no volume on prayer that would more successfully discourage young and inquiring minds from seeking direct contact with God.

JOHN M. VERSTEEG.

Yahweh's People

HEBREW ORIGINS. *By Theophile James Meek. Harper & Brothers, $2.00.*

IN THIS volume the professor of oriental languages in the University of Toronto presents his Haskell lectures given at Oberlin two years ago. Professor Meek is well known as the translator of the historical portions of the Old Testament

in the American version of the Bible edited by Dr. J. M. P. Smith, and as a Semitic scholar of note. Full account is taken of recent archeological data furnished by the excavations in various parts of Palestine, including Ras Shamra. The Hebrews are recognized as a people made up of several groups, with Hurrian relationships, and various periods of arrival in Canaan, a Joshua group in the north and another section with Moses in the south. The difficulty of assigning precise dates to these different invasions of the land is fully admitted, and the cultural superiority of the north to the south, at least in all the earlier portion of the history, is made evident.

The Hebrew institutes root back into Babylonian codes, but even more are they related to Canaanite customs. Yet in neither case is the dependence fundamental, and only to a slight degree did they draw upon Hittite and Assyrian precedents. Moreover what they took from these various sources they adapted and made their own in no slavish spirit of imitation. This is particularly true of the ethical tone of their laws. Israel and Judah were different from the first, and were never brought into unity save in the brief period of David and Solomon.

The national God, Yahweh (or Jahveh), was probably originally a storm god, who became the accepted deity of one section of the people from their contact with the tribes of the desert. His dwelling place was Kadesh, near which may have been the traditional Sinai, rather than at the locality among the southern mountains where late legend has placed it. Horeb may have been a totally different region, east of the gulf of Akaba. With the development of the tribe of Judah under David's leadership, Yahweh was adopted as the national god. His moral character and demands were the contribution of the prophets to the earlier beliefs. The growth of a priesthood from very simple beginnings is associated in the records with the clan of Moses, the Levites, and in many of its phases was linked with bull and serpent worship. Monotheism has been the tendency of all nations, although of slow and partial emergence in most cases. With the Hebrews, under prophetic influence, it came to its most impressive expression, growing up out of naturism, animism and polytheism. The henotheism which plays so large a part in Hebrew thinking was a later stage in its development. It is questionable whether monotheism among the Hebrews owed anything to the brief reforms of Amenhotep IV of Egypt. If it had not been for his abortive attempt, monotheism would not have come to expression in Egypt any sooner than in Sumer, Babylonia or Assyria.

The work is an admirable contribution to the subject with which it deals. It is well documented, has made full use of all the available material accessible to scholarship, and yet maintains an independent attitude on undetermined questions. Students of biblical literature and history will be grateful for this stimulating volume.

H. L. W.

A Life of Excitement and Achievement

SHADOWS LIKE MYSELF. *By Clara Longworth de Chambrun. Charles Scribner's Sons, $3.75.*

WHEN the daughter of a wealthy and distinguished American family marries a foreign aristocrat, the event is generally hailed with a certain degree of skepticism on both sides of the ocean. Such a chorus of disparagement greeted the betrothal of the talented sister of Nicholas Longworth to Count Aldebert de Chambrun in 1901. But Clara Longworth was too well-balanced a person to be dismayed by public clamor. And her union with this descendant of Lafayette proved to be one of mutual devotion which has lasted to the present day.

Born in Cincinnati, Clara Longworth was and is essentially American. Destiny launched her into the international arena during the most exciting era of her generation. Her mental alertness, her genuine joy of living and her wholesome humor render her admirably qualified to write of it. In her entertaining comments on French life and manners, Madame de Chambrun's attitude is neither patronizing nor worshipful. Her account of pre-war Washington, where her husband was an attaché, is tinged with some acidity regarding the German ambassador and his faculty for getting favorable publicity. She remarks ironically: "The only time I remember seeing really fine headlines concerning our chief, the caption read: French Ambassador Steals a Dog."

The most interesting part of the book, of course, deals with the war. Few who remember the conflict can fail to be absorbed by the experiences of this army officer's wife who spent all four years within sound of the guns, sometimes actually at the front. Compelled in 1914 to leave her home at St. Mihiel, she describes feelingly the plight of the fleeing population and her sudden uplift of spirits upon meeting the now famous taxicabs on their way to the Marne.

In the midst of her busy life, the countess has written a number of books and stories, conducted original research into Shakespeare's Italian sources and taken a doctor's degree at the Sorbonne. As a climax to her interesting career, Madame de Chambrun spent the decade after the war in Morocco.

Her style is characterized by a complete lack of self-consciousness or egotism and an absence of those small affectations that so often accompany the writings of American expatriates.

RUTH HUNT.

Scalpels and Trepans

THE ENGLISH NOVELISTS. *Edited by Derek Verschoyle. Harcourt, Brace & Company, $2.50.*

"THERE are few ways in which one can be better employed," said Benjamin Jowett, "than in reading a good novel." A good novel is an important agent of civilization. It illuminates, it reminds, it suggests, it inspires. It is a criticism of life.

It was a happy idea of Mr. Derek Verschoyle to reflect for us some of the high lights in the development of the English novel through the eyes and minds of younger craftsmen of the art of fiction. The critic cannot cavil about the selections, for the editor admits that he has chosen the writers who are relevant to his scheme, and he refuses to give reasons. So mote it be!

This book presents a group of fresh, keen appreciations of representative English narrators ranging from Chaucer to Joyce. The essayists are themselves, in many instances, novelists of ability and promise. The older artists are judged by their later fellows or, in the words of Sean O'Favlain, the words of the past are seen through the words of the present.

These studies vary, of course, in skill and in treatment, but all are of remarkably high quality in view of their brevity, or maybe because of it. They concern themselves with the style, technique, moral purpose, social background and foreign influences of pivotal figures in English fiction. Certain connecting threads seem to run through the fabric of the collection. One follows the trend of the English novel from the concise objectivity of statement of the earlier storytellers through the moralizing and sentimental stage to the involved subjectivity and linguistic wrestlings of Joyce; one sees the mutations from the virtually amoral presentation of life of Chaucer's day, through the period of conventional and traditional standards, the period of revolt against them, especially in Butler, to the age of struggle with moral problems and of probing into the realms beyond the boundary of consciousness; one is again reminded of the civilizing laughter of Meredith, the comprehend-

ing pity of Henry James, and the fatalistic pessimism of Hardy.

To attempt to summarize each essay would be to rob the reader, and I hope there will be readers; for this survey has value, both as a review, and as a guide. Personal bias must be responsible for two brief résumés.

Frederic Prokosch, one of the more gifted of our young American poets, subjects Chaucer to a penetrating, sympathetic analysis. He interprets with true sympathy the older poet's art and insight, his urbanity, suggestiveness and sanity.

Elizabeth Bowen's study of Jane Austen is a good example of appreciative understanding. She stresses Miss Austen's innate love of goodness, her rare articulation of intelligence with the social personality, and her ability to surround a subject, and holds that this combination has enabled her to bring "the English novel to a point nearer perfection than it has reached since." All Austen admirers will agree.

I wish there were space to give specific attention to others of these judgments. Usually, writing about books is a thankless task, but these younger practitioners of the craft have dissected deftly and comprehendingly their predecessors and in the process the anesthetic need not affect the reader.

LEE E. CANNON.

Abraham and His God

ABRAHAM, RECENT DISCOVERIES AND HEBREW ORIGINS. *By Sir Leonard Woolley. Charles Scribner's Sons, $3.00.*

ONE WHO ASKS of Sir Leonard Woolley only his fascinating descriptions of ancient civilizations will find life beginning on page 57 of this book to continue through about eighty pages of that vivid picturization on which the author's literary reputation rests. Within this compass Ur of the Chaldees, its streets, homes, temples, law courts, markets and primitive factories, the course of its secular life, the practice of its professions and the observances of its religion, are described with a fidelity and charm from which Hawthorne, wandering, notebook in hand, among the remains of provincial Boston, could have learned much, and to which even the master observer and reporter, de Maupassant, could have added nothing. Most readers will see a city of four thousand years ago more clearly than they are accustomed to see the details of their own towns. But this is what Sir Leonard's readers expect.

With "Abraham," however, the author does the unexpected. In the field of biblical criticism he proves himself to be as much at home as hitherto he has been among the ruins of Mesopotamian civilization. One ventures to predict that this new environment will afford room for a new reputation.

If it be true that in competent biblical criticism theories are more numerous than demonstrations, it is no detraction to say that this book advances two theories which, falling short of complete demonstration, do not lack persuasiveness.

The first has to do with Abraham. In face of the generally accepted assertion that he is a legendary rather than an historical figure, it is argued that Old Testament references to him derive from an oral tradition clearly traceable to a real person, or persons, native to Ur, who quitted the city and carried the influence of its laws into the nomadic life of Palestine. The argument convinces.

A second thesis concerns the god of Abraham. Him the author holds to be the family god of the immigrants from Ur, a Sumerian rather than a Semitic deity.

Most significant is the theory that only such a minor god, unhampered by those necessary limitations which surrounded major deities, could have become the object of that universalism which characterized later Yahweh worship. Hence, the Hebrew God became great because he started small.

Here are new radical theories so well argued that one who would hold to the radicalism of yesterday must find some weakness in Sir Leonard's case. But that would be an achievement.

ROBERT MUNSON GREY.

Books in Brief

POEMS FOR DAILY NEEDS, *An Anthology compiled and edited by Thomas Curtis Clark. Round Table Press, $2.00.*

Mr. Clark's tenth anthology differs from his others, and from most others, by the fact that its contents are chosen and classified—as the title indicates—with special reference to those varied aspects of common experience which are reflected in poetry and to which poetry ministers. So there are poems of challenge and action, poems of faith and hope, poems of friendship, and so on through a dozen categories. They are on various levels of poetic inspiration, some with the aroma of childhood memories, none too obscure or too technical to be "understanded by the people." Preachers and other public speakers who have been accustomed to resort to "Quotable Poems" will find this a useful supplement to those two volumes. Besides, it is a pleasant book for anyone to have conveniently at hand, and a helpful one for those who want to lead children into the poetry habit.

THE JUNIOR BIBLE, *An American Translation. Edited by Edgar J. Goodspeed. The Macmillan Company, $2.50.*

As a Bible that young readers will really *read,* this is the very best among several that have been offered. Its form is pleasing to the eye and hand. Its English is that of the "American translation"—the Old Testament by J. M. P. Smith and others, the New Testament by Professor Goodspeed. If there is a criticism it is that the process of selection has perhaps been carried too far, so that little is included except what is in story form. But it will be an edifying experience for a child to read what he finds here and then, with interest kindled and appetite whetted, ask for more. And that is a result reasonably to be expected.

A LETTER FROM PONTUS, AND OTHER VERSE. *By John Masefield. The Macmillan Company, $2.00.*

The title poem in this latest volume of verse by England's poet laureate is a letter represented as having been written by the exiled Ovid telling the circumstances of his banishment from Rome. Written in blank verse, it exhibits abundantly those qualities of poetic imagination and poignant phrase that distinguish blank verse from rhythmic prose. The "other verses" are on widely varied themes but of uniformly high quality, and none of them lacks that feeling of intimate contact with reality that is the essence of Masefield. That the enjoyment of official status has not seduced or corrupted him into a mouthpiece of the government, is demonstrated by the poem entitled "Nets," which is a biting satire upon the stupidity and inefficiency of military red tape. That gem will evoke no loud huzzas in the war office.

PREFACE TO PEASANTRY, A TALE OF TWO BLACK BELT COUNTIES. *By Arthur F. Raper. University of North Carolina Press, $3.50.*

This is a tragic book. It pictures a desperate situation from which the author sees no way of escape. Primarily it is a study of economic and social conditions in Greene and Macon counties, Georgia. The breakdown of the old plantation system led to the prevailing practice of tenantry, itself a kind of plantation system minus some of the safeguards of the old. The first subhead in the first chapter suggests the problem: "The Richest Soil and the Poorest People." The study presents the facts—about crops and income, about standards of living, schools, churches and other institutions, about land ownership by whites

and Negroes, about the workings of the relief program, about movements of population. One thing is clear. The new deal policies have not solved the problems of the tenant farmers or of the Negro population generally in these counties. Their salvation awaits a constructive land policy which is yet to be discovered.

CORRESPONDENCE

The Presidency

IF the editor's mail bag may be regarded as a straw vote on the presidential election, Governor Landon will win (this is written just one week before election day) overwhelmingly! In a huge volume of correspondence we have received just one letter approving the editorial, "For President," in last week's issue, while the protests are falling upon the editor's desk like autumn leaves. It is impossible to give more than a few of these spirited letters, but they are a fair representation of this interesting correspondence.—THE EDITORS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Recognizing the right to difference of opinion, I still find myself amazed (and perhaps a little angered) by your gratuitous endorsement of the great blundering President for reelection. Such matter hardly seems proper in a "journal of religion." As a clergyman I have abstained completely, publicly and privately, from political activity. It would seem the part of propriety for you also to have done likewise. A very large majority of the clergy of my acquaintance are opposed to Roosevelt's reelection, and some of them regard the prospect of his return as something approaching a national catastrophe. With them, I cannot but regard your endorsement as an unfortunate participation in the imbroglio of partisan politics, and as not only unhappy and inept, but also quite injudicious.

I admire your courage for stating your personal convictions (it will probably cost you subscriptions), though I question the propriety of the article in a religious journal. It seems earnestly necessary to me from the Christian viewpoint of concern for both recovery and reform, for both international and domestic peace, for social welfare and good will, and in the interests of integrity in public office, that the gentleman now in Washington be decisively returned to private life by administering to him a thumping rebuke at the polls. It would be difficult for us to differ more diametrically.

First Presbyterian Church, Fort Wayne, Ind. GEORGE WILLIAM ALLISON.

EDITOR THE CHRISTIAN CENTURY:

SIR: We were about to form a club of new subscribers. Nothing doing. Your article on Roosevelt is nauseating. You belong in Russia. America has always been a haven for the oppressed of the world. Roosevelt did not do it. No more Christian Century for us!

Chicago. (Signed) INDIGNATION OF MANY READERS.

EDITOR THE CHRISTIAN CENTURY:

SIR: We note with regret that The Christian Cetnury has taken its stand alongside Mr. Roosevelt, Mr. Farley and the forces which stand behind these leaders and opposed to Mr. Landon and his supporters which it calls "privileged," but the editorial announcing this decision does not tell us who or what these forces are.

It is unlike The Christian Century's editor to use stock phrases either in discussing religious subjects or secular; it is unlike the Century to seek to array class against class; in indicating that its choice was between "such a government as Mr. Roosevelt will administer" rather than ". . . a government administered by Mr. Landon on behalf of the privileged forces which stand behind him," it leaves its readers out on a limb.

Your editorial cancels Hearst with Stalin and puts aside other inanities of the campaign as well as common sins under the spur of expediency, but the charge you make that Landon will administer the government on behalf of the privileged forces supporting him is a serious one. If you mean public utilities, why not say so? If you believe Landon will betray his constituency as a whole for the privileged elements of the party, let us in on the secret, please. The view of this candid reader is that by and large all Americans are "privileged."

Chicago. L. B. FREEMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial, "For President: Roosevelt." I wonder just why the underprivileged should have supreme consideration? I wonder why they are underprivileged? In fact I wonder just whom do you style underprivileged?

We do need in this United States of ours equal opportunity for all. Even then I am sure there would be a class who would not make good and get ahead in every way, and who would still be styled underprivileged. In this country of ours, we have seen and are seeing the level getting very mediocre. We need to give more thought to our youth who are energetic, enthusiastic, prepared by natural endowment and education and who will work.

We have by dint of much doing without saved a little in insurance and a few stocks. Now when we need the income from them we see that income melt. Is that fair? We have lived and reared a family and educated them and had some extras on less than an average salary through the years of $1500. There are thousands of us through this country who have done that.

Christ said, "The poor ye will always have with you." If there were not privileged people how could these poor be taken care of? How much real money has Mr. Roosevelt given up? It's easy to spend other people's money, it appears.

Phillipsburg, Kan. MRS. JOHN W. HART.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have always, or for the past few years, looked upon this paper as one of our best, most fair papers. But, after reading the editorial in this week's issue I have completely changed my mind.

Why any paper like that should come out with such an article is more than I can understand. I am completely disgusted with the article and feel now that I can never have any respect for it hereafter. It is my husband's paper. If it were mine, I would stop it at once. If Roosevelt is reelected it will be a death blow to this fair land of ours and I am sure you will find it out.

Excelsior, Minn. MRS. MARY B. GRAY.

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent communication from The Christian Century you informed your readers that you were to give them an honest and unbiased discussion of the presidential campaign. We therefore rightfully assumed you were closely studying and following both sides of the campaign. I can therefore but register my surprise that you should come out in support of Mr. Roosevelt, whose performance has been so completely contrary to his promises, who has said one thing one day regarding his proposed policies that a few months later he has absolutely contradicted, and finally when many of the ablest leaders of his own party have forsaken him and his policies to promote the liberal Governor Landon's candidacy.

I hope and believe your editorial "For President: Roosevelt" will carry little weight, for it is one of the weakest productions that I have read from your pen. Your magazine has dropped 50 per cent in its editorial acumen, in my opinion, as a result of your deplorable stand on this question. I write, although strongly, in all kindness of spirit.

Germantown, Pa. EDWARD C. WOOD.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "For President: Roosevelt," astounded me to the utmost. Two reasons I give. First, in about 1932 you

gave out that you would do your utmost to retain the eighteenth amendment, at least to prevent the return of intoxicating liquor. Second, that your magazine should stoop to partisan politics. You appear utterly inconsistent with your stand of the early thirties to retain prohibition. Under Roosevelt, prohibition was repealed. Under Landon, Kansas is dry. How do you reconcile your present position with that of a few years back? How is it that you swing from a dry to a thoroughly wet?

Now as for your paper going into politics, let me say you can count me out when my subscription expires in December. I was once a democrat but not now. I am 100 per cent for Landon, a dry and a good staunch member of one of the greatest Protestant evangelical churches in America.

St. Paul's Methodist Church, W. H. HUBER.
Defiance, O.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been led to the idea that it is utterly bad taste for a pastor to advocate the election of governor or president or other political officer in his pulpit. I have been in campaigns since 1880, and have never broken the practice. Therefore as a personal admirer of yours for many years and a subscriber to The Christian Century since its start, I protest the obvious breach of good manners in your editorial, "For President: Roosevelt."

Pilgrim Church, DAN F. BRADLEY.
Cleveland, O.

EDITOR THE CHRISTIAN CENTURY:

SIR: For several years your magazine has had a conspicuous place on my reading table because of the breadth and understanding of the topics discussed. Primarily, however, my confidence in its absolute non-partisan attitude on recent political questions has caused me to recommend it to many people who were confused on certain issues. Imagine my surprise, therefore, when opening this week's issue, to find an editorial stating the presidential preference of—whom? A magazine has no vote, and I am not interested in the preference for president of any one man or group of men.

We doubt very much that your editorial will influence the vote of a single reader. By this time each person has decided the issue for himself. However, our confidence in your magazine has been greatly shaken, so much so that it will probably not appear on our table as formerly.

Wilmette, Ill. MRS. WILLIAM H. B. STEPHENS.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have taken your paper for many years. I find we must part company. My subscription expires December 1. Please count me out as a subscriber. In this last issue you tell why you are for President Roosevelt. Enclosed you will find a pamphlet explanatory as to the main reason why I am for Landon. Your paper will not help me much in the work I am trying to do. No "wet" for me. President Roosevelt, undoubtedly, is "wet."

Methodist Church, C. W. GILMAN.
New Ulm, Minn.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been waiting for your editorial of October 28. Although you said The Christian Century had followed the course of the campaign without partisan commitments, I have been assured in my own mind that you would come out for President Roosevelt. It must be very hard to conduct a periodical so that people will not "read between the lines." I think your editorial is a very convincing piece of work, and "almost thou persuadest me," but not quite.

You had quite a little to say about the silence that was kept by the two candidates on important questions. I noticed in enumerating the things that displeased you in regard to the democratic candidate's doings, you kept a profound silence on his attitude toward the liquor business. I cannot but think that this is another matter that does not please you in regard to the democratic candidate. Why, then, did you not mention this? It seems more important to me than most of your criticisms.

The good old republican party seems in late years to have fallen among thieves. I think the only thing for me to do is to vote for Norman Thomas. I heard him speak once, and I admire him. His cause seems almost hopeless, but "right will in the end prevail."

Clinton, Wis. MRS. A. S. PARKER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I see by the last issue of The Christian Century that you are going to vote for Roosevelt's new deal, and this you have a right to do. I can't help but wonder a little, though, how you can reconcile this with what you said in the circular sent out the past week, urging us to get new subscriptions for your paper. You said that Roosevelt was controlled from Moscow, and Landon by Hearst. Neither statement is true, but you must have believed it. By your editorial, "Vote for Roosevelt," you thus approve of the old world dictatorship rather than the American way of government. In other words you prefer Moscow to Hearst.

Your stand for Roosevelt is not a surprise, as anyone could see from your comments on political issues the past months, since you have seen fit to enter politics with your great religious journal, that you were a new dealer.

This is enough said by one who has so enjoyed your paper for years past, especially your peace policy and modern ideas of the religion of Jesus. What I might say will not have weight with you and your staff of editors, so I will leave it thus. I am a Congregational minister, a Quaker in theology and a banker by profession.

Mound City, Kan. E. N. GAUSE.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is with much disappointment that I read the editorial endorsing one of the candidates for President. It is disappointing to know that you would take sides in such a political struggle in your columns. To do this almost on the eve of election, when it is too late for effective reply to be made, seems particularly reprehensible. If it were a signed editorial giving the personal position of the man who wrote it, and clearly stating that the staff of the paper was not responsible for his views, it would not have been quite so serious. To put the whole influence of your journal behind one of the candidates is utterly unworthy of you.

Your paper is called "An Undenominational Journal of Religion." That is fine. Why can it not also be non-partisan in politics? Some of your constituency will feel that your editorial was a pretty cheap political utterance. You put yourself in a class with the minister who makes a political stump out of his pulpit. Neither the pulpit nor the editorial column of an independent religious journal is fulfilling its highest function when it takes sides in a political debate in which Christian leaders of genuine and sincere moral conviction and social passion are as divided as they are in the present conflict.

First Presbyterian Church, J. V. BERGER.
Portage, Wis.

EDITOR THE CHRISTIAN CENTURY:

SIR: My hat is off to your journal and, again, to the writer of the editorial "For President." This article makes one proud of the profession of journalism—and the writer has belonged to that profession for over forty years. The matter of the editorial is worthy of the manner—the style and form. As an argument addressed to thoughtful and sincere men and women of liberal and progressive tendencies it is, of course, unanswerable.

The Lewis Institute, VICTOR S. YARROS.
The John Marshall Law School, Chicago.

The Jerome Davis Case

EDITOR THE CHRISTIAN CENTURY:

SIR: In the New York Herald-Tribune of October 21, President Angell of Yale university is reported by a staff correspondent of that paper as saying in a statement given out for publication concerning the action of the corporation of the university in declining to continue the appointment of Associate Professor Jerome Davis beyond June 30, 1937: "Neither the action of the board of permanent officers of the divinity school nor that of the corporation is

based upon dissent from his views." In the same news article Dean Weigle of the divinity school is quoted as saying: "I can give absolute assurance that the contents of the book (Capitalism and Its Culture) had nothing to do with it."

Some months ago in interviews with Dean Weigle and President Angell concerning the movements to terminate Dr. Davis's connection with Yale Divinity school and university I warned them both that I would not promise to remain silent in the event that, when the university gave publicity to the action decided upon, any statement should be made that seemed to me misleading and unfair to Professor Davis. It now seems to me that both the statement of President Angell and that of Dean Weigle, whether taken in connection with their contexts or apart from those contexts, are in great danger of being misleading in their effect.

There exists evidence, which I can refer to more specifically and describe more fully if and when it seems necessary, which to my mind indicates conclusively that economic views expressed by Dr. Davis from time to time and particularly in his recent book, "Capitalism and Its Culture," taken together with the antagonistic reaction of a considerable number of Yale alumni to the same, did undeniably figure among the underlying causes of his being dropped from the faculty of the university after he had been for twelve years a member of its teaching staff.

In view of the statement given to the press concerning the above-mentioned book and concerning Dr. Davis's scholarship and teaching, some further remarks seem called for. My opinion as to the value of the book, "Capitalism and Its Culture," is not important, but I note that some well-known persons who presumably have some right to an opinion on the subject have not hesitated to express a decidedly favorable judgment as to its merits. Professor-emeritus John Dewey of Columbia university has said: "The solid and clear exposition of the relations of the capitalistic system to our culture makes this book invaluable to every teacher and director of schools." Professor J. H. Gray, past president of the American Economic association, formerly examiner for the Interstate Commerce commission, says of the book that "it is very useful to the economist, sociologist, and political scientist, and absolutely essential to the layman if he is to understand present conditions." John T. Flynn, well-known writer on economic subjects, says: "This book ought to be prescribed reading in every class in political science or economics." Professor H. P. Fairchild, the present president of the American Sociological society, speaks of the book as "factual, vivid, dynamic, convincing," and as "an indictment of the capitalistic system that is overpowering." Professor Harold J. Laski, of the school of economics in the University of London, writes: "Professor Davis's book is as admirable a survey as we know of the impact of capitalism on our civilization. He collects massively a great body of material. He sets it out with impressive clarity and it poses the issues confronting our generation so that no man can mistake their meaning." Professor Charles A. Beard, of Columbia university, says: "The hard facts of this book presented in realistic terms are a challenge to all persons who are not merely drifting with the tide. Dr. Davis gets somewhere near the center of things, and his findings compel attention."

As for Dr. Davis's teaching, I am free to say that I regard him as one of the most influential and valuable members of the divinity school faculty. When, under the general direction of Professor Mark A. May a few years ago, an investigation was made of the teaching in the theological seminaries, and the students in the various classes in the divinity school were asked to estimate the value of the various courses they had had under a series of ten heads, Professor Davis's course in "Christianity and Social Progress" led all the rest in the Yale Divinity school in the opinion of students. Last spring at the termination of this same course the thirty-two students completing it (and this number included a good many members of the graduate, senior, and middle classes as well as juniors) handed in to me their frank expressions of opinion as to the value of the course. The students had no idea that any such use would be made of their statements as I am now making. They wrote anonymously, and Dr. Davis did not even see their handwriting. They were asked to grade the course in comparison with other courses they had since coming to Yale, using any one of the following five categories: (1) Equal to the average of other courses; (2) better than average; (3) worse than average; (4) much better than average; (5) much worse than average. No student rated the course as much below average and over 95 per cent of the class voted that it was in their judgment average or better than average or much better than average. Over two-thirds of the class rated it above average (better or much better than average). Such honest expressions of student opinion seem to me significant.

Yale university, in loyalty in whose fair name I would yield place to no alumnus or faculty member, has had a notable and honorable history in the matter of academic freedom. As a single historic instance I would refer to an incident of which I learned years ago from one of the older members of the faculty. It seems that President Noah Porter was inclined to require Professor William Graham Sumner to give up using Herbert Spencer's "Principles of Sociology" as a textbook in his classes; but in view of a decided vote of the faculty in favor of the professor being left free to prescribe for study such textbooks as might seem to him best, the president's desire in the matter was allowed to remain ineffectual, and a precedent in favor of academic freedom at Yale was firmly established. All true friends of Yale must earnestly wish that so valuable and long-established a precedent might always be scrupulously observed and followed, not only in philosophy and the natural sciences, but in economics and social ethics as well.

New Haven, Conn. DOUGLAS C. MACINTOSH.

The Question Box

What does modern theology have to say about the fall of man as the result of Adam's disobedience? What is the biblical doctrine of the fall and its consequences? B. S., Galveston, Texas.

THERE is no such expression in the Bible as the "fall of man." That is a term devised by the older theology to characterize what were believed to have been the results of the disobedience of the first mortals in the garden of Eden. It was the assumption that humanity, created in the image of God, was perfect physically, intellectually and spiritually. The rabbis had elaborate stories to tell of the perfection of Adam. In their estimation Socrates was but the rubbish of the first of the race. In fact most of the early cultures accepted the view that humanity began with a golden age, which gradually gave way to diminishing values as time went on. Such a picture is presented in the apocalypse of Daniel (chap. 2) where the successive stages of human decline are represented by the gold, silver, brass, iron and clay of the great image.

From his primitive godlike estate man "fell" by his act of disobedience, and his sinful nature which resulted from this conduct was an entail upon all his descendants. This was a Jewish doctrine, which was in keeping with the acceptance of the early traditions of Genesis, and passed over by natural process to the Christian church. It was the belief of Paul (see Romans, chap. 5), of Augustine, and of Luther, and is a postulate of the Westminster confession. Various modifications of this belief in total hereditary depravity were held by Origen, Pelagius, Arminius and later theologians.

Most of this dialectic has been qualified or abandoned as the result of later interpretations of human beginnings, history and psychology. The serious consequences of disobedience to law are not in question, but the assumption of original human perfection and gradual decline is open to serious objection in the light of anthropology and evolution. It would appear that the progress of the race has been steady and significant under the discipline of trial and error, of enlarging areas of ethical and religious guidance, and of the gradual disclosure of the divine will. In spite of all the pessimistic affirmations regarding human retrogression, either by the advocates of determinism or the prophets of the apocalyptic schools, and in the face of such periodic collapses as war and other crimes occasion, progress is made on the lines marked out by the great teachers of the past and the present, and most of all by the supreme master of men, the Man of Nazareth.

The expression "the fall of man" gives a wholly wrong impression regarding the origin and growth of the race, and has been abandoned in most modern discussions of the subject.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Clerical Regime Controls Austria

Poverty Reaches New Depths While Profits Rise—Civil Liberties Curtailed

(Correspondence from Central Europe)

VIENNA, Oct. 12.—Austria is the only officially, aggressively, and totally "Christian" country in the world. Its creators, and rulers, call it "a Christian, authoritarian, corporative state." They boast that this is the first governmental system molded according to a Christian model. Austria's constitution says that all authority comes from God. No government in the world so emphasizes its Christianity as the one here in Vienna. The dictators who control Austria take great pride in that. They put chapels in the apartment houses and erect great crosses beside the new roads.

Naturally, people ask how does this Christian state work? Well, here's part of the answer, given by the state itself—not by socialists, communists or rebellious workers.

The fruits of this Christian experiment seem to me bitter, but before describing them I should like to say that I have no desire to cast any reflections upon the sincerity of Chancellor Schuschnigg, the Catholic dictator who is imposing what he calls Christianity upon Austria. For me or for you to call him a hypocrite would be both presumptuous and unjust. He is earnest and deeply religious. He goes to church, lays great emphasis on charity and stresses things of the spirit. He is honest, extremely hard-working and brotherly. Measured by most standards he is an exemplary character. And that he is devoted to the welfare of the Austrian people is certain. He is patient, forbearing and diligent beyond measure.

* * *

Poverty of the Masses

Yet, according to official data his "Christian" dictatorship has not brought happiness nor prosperity to his people. In the first place they have less to eat and less to wear than for many years. Twenty-two per cent less of the essential commodities are sold now than in 1930. The Austrians bought one-third less shoes in 1935 than in 1932, and are buying even less now than last year. The sale of food has fallen by one-fourth; of clothes by 30 per cent. These are official data. The masses also ride less and walk more, their health is poorer, their dwellings colder, their cultural and recreational opportunities greatly reduced.

* * *

Unemployment Increases

More of them are unemployed now than a year ago. Tens of thousands of jobless have been deprived of aid, yet in spite of that a larger number are on the dole than last year. More men and women are seeking work now than last October. Fewer are registered at social insurance offices than in 1935, although all employed must be registered.

And wages have fallen so disastrously that official agencies have ceased to publish them. Individual wages have gone down and the sum total of wages is at a low level. The men, women and children who work get less pay than formerly; the men, women and children out of work get less aid. According to official statistics, the share which miners, foundry men and factory workers receive from the selling price of the goods they produce has fallen greatly, in some cases by 10 per cent, in others by 30 per cent.

* * *

Peasants Also Suffer

All this means the workers are in a deplorable situation. And since they buy less milk, cheese, meat, bread and shoes than ever before, the peasants sell less, so that they also are becoming impoverished. Peasant debts have so increased that the property of one-sixth of all the villagers in certain provinces has actually passed under the control of the sheriffs and may be placed under the hammer any day. The authority for this statement is the president of a chamber of agriculture, and a former secretary of state.

* * *

Dividends Soar Upward

These features of the official picture of Christian Austria are very somber. An impoverished proletariat is growing ever poorer; a peasantry oppressed by debts is sinking deeper into debt. But there are also other aspects. Every cloud has a silver lining—some even a golden one. If the poor here are growing poorer, the rich at least are growing richer. Within the course of a single twelve months, dividends, according to official statistics, have mounted by 75 per cent. The masses may buy a third less shoes, and a fourth less food, but still dividends received by the rich soar upward. The price of shares also has gone up by 25 per cent. In the metal industry, indeed, the value of shares has mounted up 65 per cent. And arms factories are working full capacity.

* * *

Denial of Liberty

In this brief account I shall say nothing about the suppression of liberty. That is another chapter. In this land neither socialists, nazis nor fascists have the right to express themselves. All are repressed. Only "Christians," that is, ardent clericals, a small minority, enjoy civil rights.

R. H. MARKHAM.

Dr. Hough, Drew Dean, Is Married

Mr. and Mrs. Clare J. Crary of Warren, Pennsylvania, have announced the marriage of their sister, Mrs. Blanche Horton Trowbridge, to Dr. Lynn Harold Hough, the dean of Drew Theological seminary. The marriage took place Oct. 13. Mrs. Hough is the sister of Dr. Douglas Horton, pastor of the United church of Hyde Park, Chicago.

New York Papers Ignore Liberals

Monday's Sermon Page Not Representative, Ministers' Club Charges—Anti-Red Conference a Failure

(Correspondence from New York)

NEW YORK, Oct. 26.—What is the matter with the Monday morning sermon page? And why do not the outstanding preachers get more of their sermon excerpts published? Those questions have often been asked by New York ministers. At a recent public dinner I sat at the press table next to a reporter of a New York daily, and I put the question point blank to him. When asked to be more specific I mentioned John Haynes Holmes, Ralph Sockman and Rabbi Stephen S. Wise as illustrative of my point that some of New York's most prophetic voices are silent in the Monday morning press. The explanation the reporter made was that there is no conscious discrimination and that ministers are reported if and when they take the trouble to send in their excerpts. This statement was modified by the remark that "lively topics, of course," have a better chance of "getting in" than the run of the mine sort of subjects. The city editor's desk, in a long telephone conversation, told the same story, with the illuminating comment that "as soon as they have anything important to say your friends will get their share of attention."

* * *

Clergy Have Complied With Press Requirements

So that was it! Dr. Holmes, Dr. Sockman and Dr. Wise simply haven't anything important to say! Their eloquent demands for peace and social justice and interracial brotherhood are not significant. Their statements to the effect that certain drastic changes in our social and economic arrangements are essential if religion is to find the proper channels for its full and free expression are not worth recording in the newspaper; and the fact that they are leaders, each in his own denomination, is of no consequence! Totally unsatisfied with this explanation I checked up with the above mentioned ministers—and numerous others—only to discover that in each case they sought to comply with all the requirements of the press; and although they did not unduly urge their case, they sent in their sermon excerpts regularly. Several of them made inquiries at the city editor's desk in an effort to be helpful, but to no avail.

* * *

Liberal Ministers' Club Makes a Suggestion

So obvious are the omissions on Monday morning that the Liberal Ministers' club, consisting of Unitarians, Universalists, Methodists, Congregationalists, Ethical Culturists and Jewish rabbis, has appointed a committee to register an emphatic protest and to offer a constructive plan. Using the Boston Transcript as an example, this committee proposes a special page which will

carry, in addition to a fair cross-section of metropolitan sermons, various articles and discussions of a serious nature, designed to appeal to clergy and laity alike. This plan, along with the protest, will be carried from city editor to city editor in an effort to secure in New York for the first time, if possible, an adequate reporting of the preaching which is really characteristic of America's greatest city.

* * *

America Forward Movement Makes Its Debut

Last week I reported the deluge of anti-liberal propaganda which has swept over this city from Detroit. This week I report the activities of a red-baiting organization from Asheville, N. C., known as the America Forward movement. (See Christian Century editorial, "Capitalism Finds a Friend," Aug. 26.) Blessed by the Hearst newspapers, and heralded as a religious event of the first magnitude this "Conference of clergymen and laymen" attracted hardly 30 attendants to its sumptuous meeting place in the Pennsylvania hotel at its opening session. When I counted 32, ten were members of a Negro choir invited to sing spirituals, and it was obvious that the remaining 22 were not all sympathetic with the program of the conference. Ralph Nollner, Southern Methodist minister and national chairman, gave the keynote address. He charged the Federal council of churches, the National preaching mission, the Emergency peace campaign, the National youth congress and other organizations with being under the influence of communistic doctrines. A representative of Matthew Woll of the A. F. of L., a Jewish rabbi, a Catholic priest, a Baptist fundamentalist minister and the chief counsel for the New York state anti-red committee investigating public schools, teachers and textbooks, also spoke, not to mention numerous others. Indeed, at times there seemed to be almost as many speakers as hearers.

* * *

Another Reactionary Movement Sponsoring Negative Program

The American Forward movement, as represented by its New York conference, is negative in its beliefs and negative in its strategy. This explains its total failure to impress New York city. Originating in the south it expresses its interracial good will by "enjoying" Negro spirituals and inviting Negro choirs to sing them. It is not anti-semitic in the sense that it is perfectly willing to have a Jewish rabbi extend greetings from the floor. But it is neither able nor willing to invite Negroes and Jews to a full and free participation in the analysis of its objectives and in the presentation of its program. And it is a willing tool of present day Catholic anti-red hysteria, seeking an alignment on that basis alone. Reaction is the keyword. It is as reactionary in its theology as it is in its economics. Dr. Russell Brougher, Baptist minister of Brooklyn, lamented the liberalism of theological seminaries in general and of his own alma mater in particular, and proclaimed that liberalism was the beginning of communism. The conference applauded some colonel who told it that the way to stop the depression was to "buy American." New York city gave the A.F.M. precisely what it deserved—little publicity and even less support.

EDWIN T. BUEHRER.

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Mourn Death of Mary McDowell

Had Been Head of University of Chicago Settlement for Forty Years—Episcopal Bishops Meet

(Correspondence from Chicago)

CHICAGO, Oct. 26.—Not only people *"back of the yards," or resident on the* University of Chicago campus, but folk interested in social welfare everywhere throughout the city, mourned the passing of Miss Mary McDowell, for forty years head *resident of the University of Chicago settlement.* For Miss McDowell not only headed the university's "experimental laboratory," where social theories were tried out in practice, but throughout her career *in Chicago identified herself with practically* every movement making for social advance. Miss McDowell may be said to have begun her career in social welfare work at the age of seventeen, when, immediately after the great Chicago fire, and during the terrible winter following, she ministered to the sick, destitute and suffering. Later she conducted a kindergarten in Evanston, then one in the rear of Hull House. She became a resident in Hull House, and when the University of Chicago desired to start its settlement Miss Jane Addams recommended her for the position. Thus, without a college degree, she became head of one of the university's most important departments, and a notable contributor to both the theory and practice of welfare work.

Miss McDowell's death occurred October 14, in her 82nd year. The funeral service was held in First Unitarian church and was conducted by Dr. Von Ogden Vogt.

* * *

Episcopal Bishops Confer

The house of bishops of the Protestant Episcopal Church in the United States, and the Pan-American Conference of Anglican Bishops, held in Chicago during the week of October 12-17, brought together the largest assemblage of bishops and archbishops ever to gather in the United States. Two decisions of major importance were reached by the house of bishops—one a denominational matter and the other of wider interest. The first was to recommend the appointment of an archbishop for the United States. This recommendation will go to the 1937 general convention of the church, which will be held in Cincinnati. The second was to request the President of the United States to call an international peace conference of the sixty-three nations signatory to the Kellogg-Briand pact. The conference would be held "for the purpose of considering what can be done by the nations to make effective the pledges given by them in signing the pact." International peace was also a matter of primary interest with the Pan-American conference of bishops. This conference endorsed in principle the League of Nations.

A sad note entered the conference when the Most Reverend Edward Hutson, archbishop of the Church of England in the West Indies, who had been taking an active part on the program, was stricken with pneumonia. He died in St. Luke's hospital, October 22.

* * *

Baptists Meet in State Convention

The Illinois Baptist state convention was held Oct. 20-22, in First Baptist church, Galesburg, of which Dr. W. Harry Freda is pastor. Dr. Charles A. Carman, pastor *of the Morgan Park Baptist church,* preached the annual sermon; Dr. Melbourne P. Boynton, for forty years pastor of Woodlawn church, Chicago, and Dr. S. D. McKenny, for thirty-five years pastor *of the Cherry St. church, Alton, were hon*ored in a special service. Rev. Guy Wimmer, of Foster Park church, Chicago, was elected president of the Ministers' union.

The resolutions, beginning with an assertion of the worth of human personality, expressed opposition to the many forces operating in contemporary life to debase personality, among them racial discrimination, the liquor traffic, widespread gambling and "the trend toward a totalitarian state expressed in communism, fascism and nazism, which destroy religious liberty and the opportunity for the individual to develop to his highest personal powers." A practical program of action to meet this situation was proposed.

Dr. George A. Sheets, of Ottawa, was re-elected president; Rev. C. W. Rutherford, of Rockford, was elected vice-president; and Rev. Wayne E. Dalton, of Pontiac, the secretary, was re-elected.

* * *

Death Claims Two Ministers

Rev. W. Taylor Joyce, for the last thirteen years a member of the faculty of Moody Bible institute, died on Sunday, October 18, at his home in Oak Park. He was 54 years of age. Rev. A. A. Robertson, retired Congregational minister, and recreation director of the Austin-Town Hall Park, died in his 66th year, on Tuesday, October 20.

* * *

Papal Secretary of State Visits Chicago

Cardinal Pacelli, papal secretary of state, is in Chicago conferring with Cardinal Mundelein. His visit is coincident with the Feast of Christ the King, the day set by the national Catholic committee for a rally against communism throughout the nation. It is interesting to note that Bishop John Francis Noll, of Fort Wayne, head of the committee promoting this drive, says that "thousands of Catholic priests in all states of the union will deliver from their pulpits attacks on communistic theories. They will denounce communism as the arch enemy of the United States constitution, the American form of government and the American home. . . . Drawing their analogies from Russia, Spain and Mexico . . . etc." One wonders if the primary concern is for the American form of government or the menace to a privileged church.

* * *

And So Forth

Two distinguished recent visitors from China have been Dr. Hu Shih, of Peking university, and Dr. Edward H. Hume, former president of Yale in China. Both tell of China's growing unification under Japanese pressure, and suggest that Chinese patience may be tested too far.

CHARLES T. HOLMAN.

Filipino Women Hold Plebiscite

Right to Vote to be Settled by Themselves at *Polls—Worker Among* Mixed Marriage Families Reports

(Correspondence from the Philippines)

MANILA, Sept. 24.—"The disfranchisement of Filipino women" by the legislature was listed by Manila newspapers as one of the ten most important news events of 1935. The new commonwealth unicameral assembly made more news last week by passing a bill authorizing a plebiscite for the women to vote on the question. The constitution says they may have the franchise if 300,000 of them cast their ballots at that time. Filipino women voted at one election before they were denied the right. They know how it feels, the novelty has not yet worn off, they will work hard to poll those 300,000 votes and they will probably succeed.

* * *

Filipino Women Snared by Stock Market Craze

Gov.-Gen. Leonard Wood used to say that the Filipino woman was the best man in the country. He knew that she carries the keys to the "box" where the family's money and other valuables are kept; that she works with the men in the fields, planting and harvesting; that she practices in nearly all the professions—teaching, law, medicine, dentistry, pharmacy, nursing, the lay ministry; that she sells life insurance, clerks in stores, conducts little wayside shops, collects tickets on buses, operates beauty parlors, drives automobiles, does stenographic and secretarial work and gambles with great care. He did not know that she would soon become a stock broker, elbowing her way into the crowded exchanges on Manila's Escolta.

* * *

School Teachers Win Fortunes In Mining Share Boom

If she had needed an example for this recent venture, she could have found it among her American sisters who within the last year have learned the mysteries of speculation in mining shares and the art of gold digging in the main street of this metropolis. A former American school teacher who has pegged away in the bureau of education for years at an annual salary of about $1500 has cleaned up $50,000 in the last few months, reports say. But the Filipina needed no foreign inspiration. She had experienced the thrill of the government-authorized sweepstakes and when President Quezon put an end to that form of gambling, the stock exchange beckoned.

During the last three or four weeks, the market has run wild. Shares bought at 17 cents last May sold a few days ago at $2.85. When a teacher who receives about $75 a month can make $600 in a day, as a woman did in Manila not long ago since, the schoolroom is likely to lose its attraction.

* * *

Episcopal Missionary Works Among Mixed Marriages

Benson Heale Harvey of the Protestant Episcopal mission has a roving assignment and his reports in the monthly news sheet, the Diocesan Chronicle, make interesting reading. Father Harvey is canon missioner and ministers to isolated Americans and Britishers in all parts of the Philippines. My own work has taken me into all but 8 or 10 of the 48 provinces within the last five years and I have seen evidence of Harvey's helpful visits nearly everywhere. In the September Chronicle he writes of one group who form a distinct social class. He says: "In an oriental country such as the Philippines where there has been considerable contact between Caucasian and oriental peoples there are a number of interracial marriages. Multitudes of the so-called Filipinos have large amounts of Spanish or Chinese blood while many so-called Spaniards have exchanged their rights to inclusion in the Spanish consul's list of pure blooded Spaniards for marriage to an oriental.

"As canon missioner I have been more immediately concerned with those mixed families in which one parent is American or, rarely, British. These fall into two quite different categories: those in which the men and those in which the women are from overseas. Most of the former date from the earlier days of our occupation of the Philippines, and in the majority of cases the men were previously in the army. Either before or after retirement from the service and even, in some cases, before marriage they had acquired families and had decided to cast their lot permanently in this country. . . . They faced the fact that they had cut themselves and their children off from relationships which might have been theirs."

* * *

When Mixed Marriages Prove Successful

"In most cases," Father Harvey asserts, "the Filipino wives of the ex-soldiers of whom I speak have been quite as faithful and helpful to them as any women could be. They have borne their children, and kept their homes, and loved them as perhaps few American women would have done, but they have done so in a fashion much closer to that to which they were accustomed than to that of their husbands. Rice and native vegetables, nipa houses and native habits of dress have been their practice. As a result the children of these marriages are, generally speaking, much nearer to the land of their mother than to that of their father—which is natural in view of the place of their nativity and upbringing.

"Some of our readers, perhaps, have gained their ideas of families such as I describe from Somerset Maugham, Nordhoff and Hall, or Vic Hurley. If so I would especially urge that they be more understanding than these sources generally are. Love on a south sea island is not all romance nor are all men who 'marry into the country' degenerate. Numbered among my friends of this group are some of the most wise and generous gentlemen I know, and rare is the man who does not use practically his entire income from pension or produce for the genuine welfare of his family."

* * *

Mixed Marriages That Go on the Rocks

The second category mentioned but not discussed by Mr. Harvey includes mixed marriages of more recent date in which the American member is the wife and mother. In most cases Filipino students

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and laborers meet and marry these girls in the United States. Men who make good in the colleges and universities there can usually secure well-paid positions here and can provide for their wives and children a standard of living comparable to what they would have had in America. But laborers or young men who have done mediocre work in the schools return to the Philippines without money and without employment. Their only hope of a livelihood is to go to their relatives in Manila or somewhere in a small village or on a farm. There, in homes already crowded, they sleep on bamboo floors, eat with their fingers, try to help in the rice planting and harvesting, catch the skin diseases common among the poor people and, all in all, have a mighty difficult time of it. Homesickness is common among them.

Unless the girls in these cases have ability and initiative enough to pull out for Manila with husband, child and their few belongings, life offers only a hard, drab future. If they do come to the city, they may ultimately find something to do to support the family. The men usually can secure no work. A half dozen such cases have come to my attention within the last year and only two of them have been satisfactorily handled. The Manila Daily Bulletin, commenting editorially on a strike of Filipino laborers in California lettuce fields for 35 instead of 30 cents an hour, remarks that they would do well to get 30 cents a day here and thinks that fact explains why so few have taken advantage of the repatriation fund set aside by congress for free passage to Manila. Only a handful has returned.

E. K. HIGDON.

Heated Debates Mark Convention

United Lutherans Discuss Social Justice, Church Union and Lay Rights for Women

(Special Correspondence)

COLUMBUS, O., Oct. 21.—The last three days of the tenth biennial convention of the United Lutheran church, which began here one week ago and closed today, were largely devoted to the presentation and passing of the reports of church boards and committees, the most interesting of which were the reports of the committee appointed in 1934 to study the propriety of giving lay right to women, the committee on union with other Lutheran bodies, and the committee on social and moral welfare.

Women Admitted to Synods

Ever since 1930, when the Texas synod raised the issue, the United Lutheran church has been considering whether women should be granted rights of membership in church councils, of election to general conventions and of appointment to boards and committees of the church—privileges which hitherto have belonged only to men. Carried over from one convention to the next because the committees appointed to study the issue were unable to reach any assured conclusion, the matter has finally been disposed of by the decision of the present convention that there is nothing unscriptural in the membership of women in Lutheran synods.

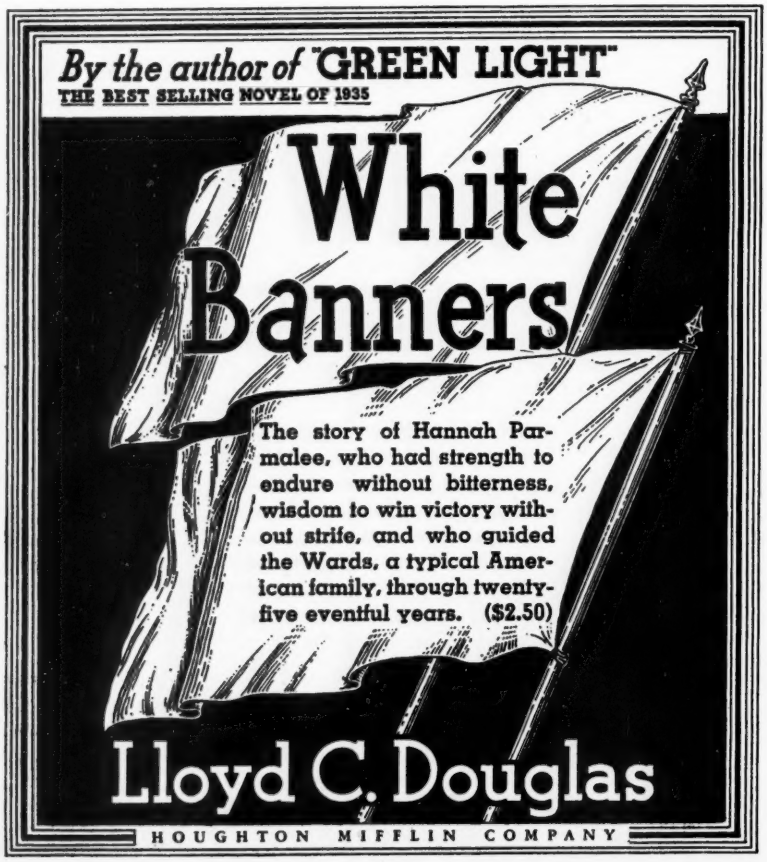
It was in this characteristic form that the question was first raised, the assumption apparently being that the scripturalness of the procedure was the essential test of its propriety. President Knubel insisted that the debate must deal only with this point, so that the discussion resolved itself into a quoting of Bible texts. Some of the delegates found it hard to keep to the point, but the New Testament experts had a wonderful opportunity. There were learned arguments on both sides, but whether because they mustered the stronger texts or for some other reason, those who favored admitting women to lay rights carried the day by a three-fourths majority.

Union with Other Lutherans

Although the United Lutheran church is itself an outstanding example of successful church union, having been formed by the merging of three Lutheran bodies 18 years ago, its attempts at organic union with other denominations of Lutherans so far have not been successful. The obstacle seems to be the suspicion of the other groups that the United Lutheran church is not as faithful as it should be to the fundamentals of Lutheran faith and practice. The granting of lay rights to women will not reassure them on this point.

The commission of the United church on relationships to American church bodies reported that only two of the Lutheran denominations had flatly declined to meet with them. One of them answered, "We appreciate your good intentions. However, we have no reason to hope for much blessing from the contemplated move in view of the fact that . . . the various Lutheran bodies . . . are not one in doctrine." The Evangelical Lutheran synod of Wisconsin stated its objections more fully: "Practical considerations which preclude any approach between the United Lutheran church and our own body at the present time are : (a) A disturbing tolerance that the United Lutheran church has shown toward doctrinal statements arising out of its own midst and patently not in agreement with scripture and the Lutheran confessions. . . . (b) a treatment of the question of lodge membership on the part of congregation members and even pastors which is not consistent with the principles laid down by the United Lutheran church itself. . . . (c) a disquieting tendency toward unionism, as shown by the increasing practice of pulpit fellowship with non-Lutherans."

The only Lutheran group with whose representatives the commission has actually been able to arrange a meeting thus far is the American Lutheran church, which is only slightly smaller in membership than the United church itself. This group also showed itself unready, not only for union but even for fellowship with the United Lutherans, because of the same three points just noted. To meet the objection that the United church goes too far in the direction of fellowship with non-Lutherans, the commission proposed the following statement: "That pastors and congregations shall not practice indiscriminate pulpit and altar fellowship with pastors and churches of other denominations, whereby doctrinal differences are ignored or virtually made matters of indifference. Especially shall no religious fellowship whatsoever be practiced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with such individuals and groups as are not basically evangelical."

It is hoped that a statement so highly ambiguous will satisfy everyone. It is clear, however, that there are a great many United Lutherans who are unwilling to purchase closer union with other Lutherans at the cost of greater isolation from other Protestants.

Report on Social Issues Protested

For the first time in the history of the United Lutheran church the report of the committee on moral and social welfare was the occasion of sharp and prolonged debate. Of the 17 recommendations of the committee, five had to do with religious education, four with the movies, one each with gambling, liquor, indecent literature, two with marriage and divorce, two with world peace and one with industrial relations. A group headed by two laymen, William Hager of Lancaster, Pa., and Heiby Ungerer of Rochester, N. Y., and by Rev. Oscar Blackwelder of Washington, D. C., led the fight to make a number of these resolutions stronger, especially those dealing with world peace and with economic relations. The effort was defeated at most points, but in place of several vague generalizations about world peace this progressive group did secure the substitution of the following statement:

"We reaffirm our devotion to the cause of peace, and urge upon our people their full cooperation in the measures designed to create the will to peace; and to this end we recommend to our people the thoughtful and prayerful consideration of the following possible methods of avoiding war and request the educational agencies of our church to provide material on these and kindred themes in the treatment of the cause of peace: (1) Mandatory neutrality legislation; (2) removal of munitions manufacture from private hands; (3) limitation of military expenditures; (4) popular referendum before our country can enter war except in case of invasion."

As far as the convention was willing to go in declaring on economic issues was: "We affirm the evangelical principle for the conduct of all business, that Christian brotherhood must afford the spirit and Christian stewardship must determine the practices by which injustice is removed and mutual good will and brotherly fair play are established, as between employers and employes and between producers and consumers, and by which a truly moral and sound economic order must be secured."

JOHN KNOX.

Antioch College Honors Horace Mann

Antioch college, Yellow Springs, O., recently inaugurated the Horace Mann Centennial year, to be celebrated throughout the United States in 1937, by dedicating a statue of Mann and by holding a two day educational conference.

Dr. Mott Leaves For India

Dr. John R. Mott, the chairman of the International missionary council and president of the World's alliance of Young Men's Christian Associations, together with Mrs. Mott, sailed Oct. 7 on an extended tour throughout India, and later among the countries of the Near East. In India Dr. Mott will preside over the world conference of the Y.W.C.A.

Three Canadian Leaders Retire

General Council of the United Church of Canada Marks End of Notable Careers —Takes Several Backward Steps

(Correspondence from Canada)

TORONTO, Oct. 24.—The recent session of the general council of the United Church of Canada marked the close of three public careers of unusual importance. Under the rules all church officers retire at the age of 70, unless by a two-thirds vote they are continued in office. These three gentlemen were continued at the last council, but now retire with the calendar year. Dr. W. B. Creighton has been in an editorial chair of the official organ for over 30 years. While a Methodist, as well as subsequently, he made his paper independent but not insignificant. In more than one crisis his clear vision and judicial calm averted action favored by almost the entire body of church secretaries. The effort to suppress the historical interpretation of scripture and to enforce extreme regulation of popular pastimes found in him an invincible and successful opponent. After the war he declared uncompromisingly his determination never again to assist any war. More recently his discriminating attitude with regard to the Oxford groups found expression in an editorial declaring that in the long run this movement would make the work of the church more difficult. This was deeply resented by partisans, who expressed their attitude by canceling subscriptions. It would not be easy to point to any important issue upon which he did not forecast the final verdict of the church. As a devout Christian scholar with catholic breadth of view his life has counted for much in all that was best.

* * *

Dr. T. Albert Moore Leaves Office

Dr. T. Albert Moore, the secretary of the council, is a familiar figure in all communal committees and deliberative bodies. The Spirit gives to some gifts of administration but to very few in such abundant measure as to Dr. Moore. He more than anyone else fused the evangelistic impulse with the quest for social justice, and when after the war the church set itself to seek a more Christian economic system, his was the determining power in holding that course in face of serious threats of disaster. As a master of assemblies he had consummate skill in selecting the moment and the method in which projects should be presented to the council so as to secure acceptance or rejection. A supremely skillful steering committee in himself, he will be greatly missed, though his successor brings to the office abilities specially suited to coming needs.

* * *

Mission Leader Retires

Dr. Fred C. Stephenson changed the tone of the Methodist church and indirectly that of other communions by his courageous organization of young people 30 years ago in support of foreign missions. The champions of that enterprise who have guided and sustained it during recent years were in

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the main those who felt the glowing ardor of his program, "Study, pray and give," in their youth. With single eye he pushed ahead, sweeping aside other educational efforts, which would not directly concentrate attention on the mission work of the church. Missionaries as they returned on furlough knew the extent of the devotion which characterized him and his beloved wife. But the present situation has called for new methods and Dr. Stephenson joins the ranks of veterans.

* * *

Dr. Endicott and Dr. Thomas To Continue in Office

Two other church officers who have only now reached the retiring age will pass from the active list next year, their services being "urgently required for a longer period and for special reasons." These are Dr. James Endicott, the pioneer, the prince and the doughty defender of the faith, and the present writer. As the work of these men is not yet to be laid down, obituaries would be premature.

* * *

Council Takes Backward Steps As Weariness Grows

The general council showed an unusual readiness to survey with great thoroughness matters calling for attention. In its earlier sessions it greeted with generous approval projects and platforms which in its closing sessions were rejected by the depleted, wearied and more timid remnant left after many leaders had returned to office work. A defect in procedure was revealed. Difficult problems had been subjected to study and treatment during two years by strong, competent and representative commissions, and their reports were welcomed with enthusiasm by the council. Then sessional committees were asked to review and ratify the findings. But in the closing hours of the council, when commissioners were trying to complete their work, an appeal to prejudice or fear would be made when there was no time to debate the issue raised, however completely the objection had been rejected in committee.

* * *

What the General Council Did

Those closing hours witnessed a definite regression from the Christian affirmations of recent councils. A report distinctly favoring the establishment of birth control clinics, where mothers may receive reliable counsel, was nevertheless adopted; but a companion report favoring legislative permission for persons voluntarily to submit themselves, in cases of hereditary defect to sterilization was simply filed. A somewhat grandiose program of evangelistic effort was endorsed, but the most characteristic features of Christian content failed to win support from the tired commissioners.

Early in the sessions, however, the council rejected a proposal presented by a commission looking to the reduction of the number of theological colleges and the concentration of work in fewer centers. The council insisted on maintaining its general policy of having a theological school on every university campus. Important changes were adopted looking to smoother operations in the settlement of ministers, but a mountain of committee work on discrepancies in ministerial salaries brought forth a mouse. Despite all the explicit statements of successive general councils, this one rejected the proposal of its committee that the church recognize the right of its own employes to collective bargaining. These were panic decisions in strong contrast with the deliberate decisions arrived at earlier in the session. Perhaps this experience has taught the council that hereafter important matters should be considered only in the leisure of the opening days.

ERNEST THOMAS.

Growing Tension Disturbs Europe

Struggle Between Fascism and Communism is Taking Form—Archbishops Uphold State's Use of Sword

(Correspondence from England)

LONDON, Oct. 17.—These are some of the impressions which have been left with the average citizen this week: Germany works itself up into a passion in rather an obvious way because of a communist demonstration in France. This artificial working up of passion is one of the most valued instruments in the control of Dr. Göbbels and other directors of propaganda. But it is easy to see how the wheels go round. Russia is growing more impatient every day at the injustice done to the Spanish government; so is official labor in this country, but it has lost much of its prestige in these days. Belgium clearly wants to escape being the cockpit of Europe; it would like to be as Switzerland and Holland. At the same time it declares its readiness to abide by its covenants; this is clearly only a first move in a long game. In east London there was a fascist display this week without any scenes of violence, but those who know east London best are pressing for the forbidding of political uniforms. The cabinet is said to be divided upon this matter.

* * *

Archbishops Defend Use of Sword

It is the time of year when diocesan conferences are held and archbishops and bishops speak upon the things which are uppermost in their minds. This year they have dealt with the question of the duty of Christians toward national defense. They are for the most part agreed, and the archbishop of Canterbury speaks for the general mind of his brethren when he says: "The state exists to give protection to multitudes of individuals. In a mixed world containing men of evil will it cannot so protect them without having force at its command, and without being ready, if need be, to exercise it. The use of force, of the sword, by the state is the ministry of God for the protection of the people. If that is true of the state in its domestic relations it is equally true for the state in its international relations. Certainly there is no difference in principle between force in the hands of the police and force in the hands of an army." It looks as if the leaders of the church were finding it necessary to deal with the position set forth by the advocates of peace within their own ranks. They are speaking to the case presented by the Peace army.

* * *

The Biography of a Remarkable Man

The life of Frank Lenwood which has been published this week will be read by his friends with gratitude to the author, Roger Wilson. It is admirably done, but no one who knew and loved Lenwood ever thought that so vivid and powerful a man could be got into a book. It may be said that no man of his time was able to lead others into Christian service as he did from the days when he studied and taught in

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Oxford to the last years of his life, when he worked with an unfailing passion for souls in the east end of London. Between those years there was a lifetime of epoch-making service in the London missionary society at Benares and in the London headquarters. Frank was "Uncle Frank" to his people in the east end; he was always a friend who gave himself freely to his friends, strong, critical where criticism was needed, generous beyond measure. He was a powerful man, who loved much. No one of the generation to which I belong will ever forget Lenwood. In the closing years of his life he was led to what would be called Unitarian views of the person of Christ, though he did not join the Unitarian church. He wrote his book, "Jesus—Lord or Leader," to show the reasons for the change in his beliefs. It was a remarkable tribute to him that those of his friends who did not agree with him never lost their love for him or their confidence that he was a man of God. He humbled them by the depth of his devotion to one whom he could no longer call "Lord."

In his undergraduate days in Oxford he often clashed swords with F. E. Smith, afterwards Lord Birkenhead. When the votes were being counted by which Lenwood was made president of the Oxford union, "F. E." filled the room with his expostulations. But Lenwood went his way and when he gave his presidential dinner to the officers of the union, he did not provide wine; he even wore a blue ribbon at Rugby in his schooldays. Yet he had all the breadth and geniality of the true Puritan.

* * *

The Congregationalists At Birmingham

The bishop of Birmingham had an enthusiastic welcome when he visited the assembly of the Congregationalists there. He declared that he was more on the left than most of his hearers; and with all courtesy took occasion to point out some of the dangers which beset the free churches, notably their temptation to minister to the suburban rather than to the poor districts of our cities. Free churchmen, he said, "combine prudence with solid prosperity." The chairman, Dr. Grieve, spoke powerfully of the gifts to be brought to Christianity by the great non-Christian countries. His plea for the world-wide missionary enterprise was all the more weighty because it came not from a missionary statesman but from one whose greatest work has been done in the realm of scholarship. There were important domestic matters considered by the assembly. A report upon the colleges was presented; certain important changes are recommended, partly with the view of regulating the entrance to the ministry. Those who are lay evangelists will no longer be considered as moving of necessity by stages of examination to the pastorate. They must now take the same examination as the men from the colleges.

Principal Whale, whose name is now familiar in America, preached three times, and preached, I hear, with prophetic passion. One of these sermons was preached in the parish church.

Altogether the sessions, by all accounts, were rich in inspiration. It should be added that the Congregationalists in their individual churches are concerned with the "inner mission" to renew the experience and power of the Christian faith among their own members.

EDWARD SHILLITO.

St. Louis Shows Mission's Impact

Stanley Jones Speaks to Ten Thousand —Students Punished for Attack on R. O. T. C.—Forum Program

(Correspondence from St. Louis)

ST. LOUIS, Oct. 19.—Heralded by an avalanche of publicity, the Preaching mission swept through this city, capturing attention generally during the four day stay, Oct. 11 to 14. There can be no doubt that the impact of the mission has been felt. One hundred twenty different audiences were addressed in mass meetings, school sessions, union church gatherings and seminars. On Sunday afternoon of the opening day, E. Stanley Jones spoke to a congregation estimated at more than 10,000 at the municipal auditorium. A gathering almost as large greeted Dr. George Truett on the evening of the second day. The church federation has estimated that the total attendance mark for all meetings was 85,000. Whether the evangelistic results of the Preaching mission will reach expectations is a question at this moment. It must be positively said, however, that by the sheer spiritual power of the 16 leaders and the strong, fervent messages which they delivered, the atmosphere of this city and surrounding territory has been definitely purified.

* * *

Liberal Centers Celebrate Anniversaries

Temple Israel and the St. Louis Ethical society, two great centers of liberal religious culture, have celebrated their 50th anniversaries during October. Both of these congregations, housed in magnificent temples, have made significant contributions to the religious life of St. Louis. Ferdinand M. Isserman has been rabbi of Temple Israel since 1929, having succeeded Rabbi Leon Harrison, whose tragic accidental death took place in New York city in 1928. J. Hutton Hynd, present leader of the Ethical society, took up his duties after the resignation of Percival Chubb in 1933.

* * *

Student Peace Activities Cause Row at University

Don Ellinger and Philip Monypenny, students at Washington university, got into trouble recently when they were instrumental in the distribution of tracts on the campus urging students not to join the voluntary R.O.T.C. unit at the school. The tracts, which called students "saps" and "suckers" if they took drill, caused obvious displeasure among the authorities of the

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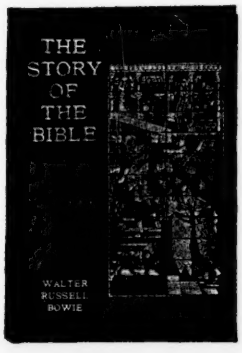

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university, and as a disciplinary measure, Ellinger and Monypenny were deprived of their half-scholarships by Chancellor George R. Throop. In defending themselves, the students responsible for the tracts pointed out that the R.O.T.C. authorities had previously circularized the student body urging men to join the military unit. The League of women voters and the Teachers' union of St. Louis have held meetings to air the details of the controversy, and there is a widespread feeling among peace actionists that the university, long known for its liberal attitudes, has done an injustice to the men who have been disciplined by the school administration.

* * *

'Big Bill' Thompson Gets Cold Shoulder

William Hale Thompson, union-progressive candidate for governor of Illinois, was given a cool reception at East St. Louis a few weeks ago when he stopped his steamboat there for a campaign speech. After a day of sound-truck advertising, about 50 persons appeared at the dock, and after taking a look at the small crowd, Thompson declined to spend his oratorical power on such a scanty audience.

* * *

Y.M.H.A.-Y.W.H.A. Forum

The Young Men's and Young Women's Hebrew associations have scheduled an attractive program of speakers for their annual liberal forum for this fall. Those who will speak include Benjamin Stolberg, Senator Nye, John Langdon-Davies, Dr. Fritz Wittels, James Weldon Johnson and George E. Sokolsky. The meetings of this forum each year have garnered city-wide interest and are unusually well attended.

* * *

Safety Campaign Produces Definite Results

The relationship of reckless speed to auto accidents has been clearly revealed by a safety campaign inaugurated by Mayor Bernard Dickmann on Aug. 24. At that time drivers were warned that 30 miles per hour as a speed limit would be rigidly enforced. Large numbers "30" were painted in white on the boulevards throughout the city and have been posted on large signs on telephone and trolley poles. The results have been more than gratifying, with a two-thirds decrease in accidental auto deaths as drivers became "speed conscious." Traffic has been noticeably slowed down and the streets have become much safer for pedestrians.

* * *

And So Forth

A sign of the lifting of the depression has come in the destruction of about 20 vacant shacks, built of odds and ends on the bank of the Mississippi. This motley group of hovels was dubbed "Hooverville" and until recently was occupied by unemployed transients.

After an exposure of fraudulent registrations, carried on by the daily press, Gov. Park has ousted the entire board of election commissioners of St. Louis and has appointed an entirely new board.

Father Daniel A. Lord of St. Louis university in a recent address here told his audience that in his opinion "democracy is the most difficult form of government ever attempted. The world has come to distrust it. If the currents now prevailing continue, a dictatorship in America is inevitable."

BEN MORRIS RIDPATH.

Conference Called of Christian Liberals

A meeting of the United council for Christian democracy has been called to take place at Columbus, O., Nov. 17-19. The purpose of the meeting is to draw together the different denominational left-wing groups into a united movement. Among the names signed to the call are those of Edwin T. Buehrer, Gilbert Cox, Reinhold Niebuhr, H. Norman Sibley, Herman F. Ressig, Harry F. Ward and Charles Webber. It is requested that those who wish to attend the conference shall notify Harold Fey, 2929 Broadway, New York.

Four Denominations Take Part In Baptist Ordination

At the ordination of Floyd H. Buckland to the Baptist ministry, which took place in the First Baptist church, Columbus, O., on Sept. 2, four denominations were represented. Beside the Baptist clergymen participating, parts of the service were taken by Congregational, Disciple and Presbyterian ministers. Mr. Buckland is a graduate of Ohio State university and Newton Andover seminary.

Alva W. Taylor Goes To Fisk University

Dr. Alva W. Taylor, widely known Disciples minister and a contributing editor and news correspondent of The Christian Century, who for the past four years has been professor of social ethics in the school of religion at Vanderbilt university, has become a member of the department of economics at Fisk university. It is announced that Dr. Taylor will offer courses in labor problems.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Big Game

(Philip Huston, June Travis) (RKO) Clever football thriller, but seemingly bent on proving college football a racket run by outside gamblers for betting profits. Faculty bullied, players bribed, framed, kidnaped—but hero wins in last quarter and slate is clean.

For A: Good of kind. For Y, C: Doubtful.

Daniel Boone

(Geo. O'Brien, Heather Angel) (RKO) Vivid portrayal of fortitude, grim suffering, gruelling hardship in covered wagon trek across Alleghenies into Kentucky. True to times, but constant Indian massacres, tortures, violence, misery make it harrowing entertainment for anyone.

For A: Perhaps. For Y: Good but grim. For C: Doubtful.

Dodsworth

(Huston, Chatterton, Lukas, Astor) (UA) Fine screen version of fine play showing effect of changed environment, from midwest to Europe, on mature, long-devoted married couple. Trenchant, appealing realism, notably written, acted and directed. Intelligent "triangle" drama.

For A: Excellent. For Y, C: Entirely too mature.

Killer at Large

(Mary Brian, Russell Hardie) (Columbia) Amateurish murder mystery with a girl detective feebly played by Mary Brian. Whole narrative and direction incredibly naive. Wax dummies furnish the comedy. Harmless thriller so stupidly done as to be almost amusing.

For A: Hopeless. For Y, C: Harmless but poor.

Longest Night

(R. Young, Florence Rice) (MGM) Formula thriller about department store murders, with stock scare devices and no character values. Clumsy, confused plot with funny detectives, sinister crooks, fake

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For A: Poor. For Y: Poor. For C: Poor.

Old Hutch

(Wallace Beery) (MGM) Agreeable rural realism, with Beery good as shiftless, lazy ne'er-do-well with many children, who fishes while his worn-out wife works. Finds fortune in stolen bills, tangles with the thieves, but flounders through to win without much work after all.

For A: Rather good. For Y, C: Very good.

President's Mystery Story

Wilcoxon, Betty Furness) (Repub) Merely central idea of Liberty serial (suggested by President Roosevelt, written by six prominent authors) turned into non-shocking social-political melodrama of big firms' ruthless competition with little ones. Good, obvious propaganda.

For A: Fair. For Y: Fair. For C: Little interest.

Valiant is the Word for Carrie

(Gladys George, Jackie Moran) (Para) Mature, intelligent character comedy showing regeneration of prostitute by devoted love for two hapless waifs. Shift of interest and cast in second half mars drama but appeal holds. Difficult theme delicately and strongly done.

For A: Very good. For Y: Unsuitable. For C: No.

Best Recent Films for Family:

China Clipper	Educating Father
Star for a Night	Back to Nature
Swing Time	Thank You, Jeeves

Films of Special Interest to Adults:

Ramona	Libeled Lady
Craig's Wife	Wives Never Know
Give Me Your Heart	Devil is a Sissy

BOOKS RECEIVED

The Kaiser and His English Relations, by E. F. Benson. Longmans, $3.50.

The Deer Come Down, by Edward Weismiller. Yale University Press, $2.00.

After Pentecost, A History of Christian Ideals and Institutions from Peter and Paul to Ignatius of Antioch, by MacKinley Helm. Harpers, $2.50.

Contemporary English Theology, by Walter Marshall Horton. Harpers, $2.00.

Love Is a Challenge, by Florence Huy Seabury. Whittlesey House, $2.50.

365 Days, edited by Kay Boyle, Laurence Vail and Nina Conarain. Harcourt, $3.00.

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ERNEST FREMONT TITTLE
of First Methodist church, Evanston, Ill., contributes

"Mars or Christ?"

SAMUEL S. MAYERBERG,
rabbi of Congregation B'nai Jehudah, Kansas City, Mo., contributes

"Demobilizing the Mind"

There are five other sermons, each of them timely and helpful

LESLIE D. WEATHERHEAD,
who succeeds Dr. F. W. Norwood at City Temple, London, contributes to this issue his first sermon in that cathedral pulpit of nonconformity. It has as its title: "The Humility of God."

HAROLD C. CASE,
minister of First Methodist church, Topeka, Kan., of which Governor Landon is a member, has sent the Pulpit a sermon for this issue, entitled "Talismans and Turning-Points."

JAMES I. VANCE
recently retired from the pulpit of First Presbyterian church, Nashville, Tenn., after 32 years of service. The title of his sermon in this number of the Pulpit is "The New Day in a Changing World."

HUGH S. TIGNER
of Christ Church, Universalist, Middletown, N. Y., is well known to Christian Century readers. He contributes a Thanksgiving sermon which is "different."

AARON N. MECKEL
has just been formally installed as minister of the Faneuil Congregational church, Boston, and has sent the Pulpit a missionary sermon entitled "What Is Our Religion Doing for the World?"

ANDREW GILLIES,
of Third Presbyterian church, Rochester, N. Y., contributes the Pastoral Prayer.

WARE W. WIMBERLY,
of First Presbyterian church, Greenfield, Ia., takes as the theme for his "Preacher Problem" article: "I Vote for the Moratorium."

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